TEARS
FOR
IERVSALEM;
OR

The compaſsionate Lamentation of a tender hearted Saviour over a rebellious and obdurate people.

A ſubject entered upon on the late day of ſolemn Humiliation, *December 6.* 1655. afterwards proſecuted, and now publiſhed, as uſeful at all times, but very ſeaſonable for the preſent.

By *John Brinſley*, Miniſter of the Goſpel at Great *Yarmouth*.

Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children, Luke 23. 28.

LONDON,
Printed by *J. L.* for *Tho. Newberry*, 1656.

TASTE

FOR

JERUSALEM;

OR

To the Mourners in Sion,

Such as being truely ſenſible of, are cordially affected with the preſent ſad and calamitous condition of the Church of God in the Iſland of Great *Britain.*

(*Much eſteemed in the Lord.*)

THe laſt year, I ſent forth a *Groan*, a *Groan for Iſrael*; I now here ſecond it with *Tears*, *Tears for Jeruſalem.* And whether there be cauſe for both theſe, I appeal to you, whom God hath in any meaſure made ſenſible of the preſent ſtate of the

land of your Nativity, and ſpecially of the *Church* therein. When *Nehemiah* heard that ſad report concerning *Jeruſalem*, that the *remnant which were left* therein were in *great affliction and reproach*, and that *the Wall thereof was broken down*, &c. *It came to paſſe* (ſaith he) *when I heard theſe words, that I ſate down and wept, and mourned*, Neh. 1. 4. And is not this the Condition of the poor *Church* of God among us in this *Nation* at this day? Is not the *Wall* thereof broken down? All *Church-Government* levelled? By reaſon whereof all kind of dangerous and damnable *Errours* and *Hereſies*, and enormious practiſes, with unbrotherly and unchriſtian diviſions, have broke in upon us, to the rendring of us a ſcorn and deriſion to the Nations round about. Thus doth *Englands ſore run* in this night of her Affliction, *and ceaſeth not*, her calamity every day increaſing. And yet (which is no ſmall addition to her miſery,) how few are there who ſo lay it to heart, as to ſeek out for cure and remedy? Nay, how many who refuſe it being offered? not indu-ring to hear of any ſuch thing as *Church-Government*

Government, Insomuch as the *Servants of God*, some and many of them, may take up the like complaint concerning this Nation, that *Babylons* friends once did concerning her (*Jer.* 51.9.) *We would have healed her, but shee is not healed.* Nay, that which is far worse, shee refuseth so to be. So deplorable, and almost desperate, is her condition now become. Now in this case what shall *Sions friends*, do? What? desert and forsake her? This indeed is the resolve of *Babylons friends* there. *Let us forsake her* (say they,) *and let us goe every man into his own Countrey, for her Iudgment reacheth unto heaven, and is lifted up unto the skies*; They will give her over, and every one shifteth for himselfe. But far be such thoughts from all the servants of God in this Nation. How ever (it must be acknowledged) they have cause enough to feare the event, having so many sad symptomes before their eyes, yet (not knowing but that there may be *hope in Israel concerning this thing*) let them not in the day of her adversity forsake their *Mother*, in whose womb they were conceived, and whose breasts have given them suck; But let them

them with faith and patience, yet looke out, look *up* (for from thence muſt come *Englands* cure,) being importunate with the *God of Iſrael*, that he who hath in his juſt judgment for our unfruitfulneſſe, broken down the hedge of his Church amongſt us, ſo as the *Boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it*, would in his free grace and mercy, *return and look down from heaven, and viſit this vine, and the vineyard which his own right hand hath planted*. Which that all may be excited to do, is the deſign of this ſmall Treatiſe. To which end if it may be in any degree ſerviceable to any, I have that I aimed at. In the hopes whereof I reſt,

Great Yarmouth,
Feb. 2. 1655.

Your Brother and Companion in the Kingdome and Patience of Jeſus Chriſt,

John Brinſley.

TEARS FOR IERVSALEM;

OR

The compaſsionate Lamentation of a tender hearted Saviour over a rebellious and obdurate people.

Luk. 19. 41. 42. *And when he was come near, he beheld the City and wept over it.*

42. *Saying, If thou hadſt known, even thou, at the leaſt in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.*

THis portion of Scripture I now take up, not that I look upon it as *Prophetical* to *England*. So indeed it was to *Hieruſalem*, to which it is, was ſpoken. I with it may not be ſo to this *Nation*. The text upon what occaſion taken up.

But as concerning it both *useful* and *seasonable* for the present *times*, and as proper to the present *occasion* as any I can meet with, finding it put into my hands by that *Declaration*, which hath upon this day called us together, where we are directed to make this one chief part of our arrand at the throne of grace, to beg it of God that he would give his people in this nation *to know the things which belong unto their peace*, which is the very thing which our blessed *Saviour* here wisheth to *Hierusalem*, and that with tears in his eyes. *And when he was come near, he beheld the City*, &c.

Declaration Novem. 21. 1655.

In the words we have a short *History*, reported onely by this one *Evangelist*, setting forth unto us the *Passionate lamentation of our blessed Saviour over Hierusalem*; wherein the *occasion* of it, the *expression* of it, the *ground* or *cause* of it. We may take notice of three things.

Division.

Parts three.

First, The *occasion* of that lamentation; his approaching and beholding of the City [*And when he was come near, and beheld the City.*]

Secondly, The *expression* of it, by tears [*He wept over it.*]

Thirdly, The *ground* or *cause* of it; the sad state of the City in regard of a two-fold *evil*, the one of *sin*, the other of *punishment*: of *sin*, the *stupidity* and *blindness* of the inhabitants of that City in not laying hold upon the offers and renders of grace and mercy held forth to them. [*If thou hadst known*, &c.] The *punishment* first *generally*

nerally declared [*But now they are hid from thine eyes*.] Then more particularly explained in the verses following. These are the severals, some of which I have now to deal with. Begin with the first. The *occasion* of this lamentation.

Part 1. The occasion of this lamentation.

And when he was come near, he beheld the City.] So he did, and that *Oculis tam mentis quam corporis*, with the eye both of his *body* and *mind*. With the eye of his *body* he beheld the *place*. And beholding it *wept* over it. Thus is the *eye* of the *body* oftimes as a window to let in *affection* and *passion* into the *soul*. *Love* and *hatred*, *joy* and *grief*, they often enter at this door. Among other; in this way is *pity* and *compassion* often let into the heart. *The good Samaritane*, he *saw the man that was fallen among theeves*; And *when he saw him* (saith the text) *he had compassion on him*, Luk. 10. 33. And thus our Saviour here *saw* the City of *Hierusalem*, and when he saw it, he was thus affected with it. Seeing it, as with his bodily eye, so with the eye of his *mind*, considering the state and condition of it.

The eye lets in affection to the heart.

Q. But what was it that he there saw, or looked upon that did so affect, and move him.

What Christ looked upon in Jerusalem, that so affected him.

1.

A. Why, first with his bodily eye he took notice of the *place*, the *City* it self; where he beheld as goodly a prospect as the earth could afford. A magnificent City, beautiful for *scituation*.

The City it self, magnificent for structure.

tuation. Beautiful for ſcituation, the joy of the whole earth, is mount Sion, Pſal. 48. 2. Beautiful for edifices and ſtructures, which were rich and ſtately. Among which the *Temple* rebuilt by King *Herod* was the moſt ſumptuous and magnificent pile; that then the world was owner of. So as had there been nothing elſe, this alone had been enough to move compaſſion; to think that ſo goodly a *City* as that, ſhould within a ſhort time be ruined: ſuch ſtately edifices laid level with the ground. This is conceived to have affected the Diſciples of Chriſt, as the ſtory ſets it forth, *Matth.* 24. 1. *His Diſciples came* (ſaith the text) *to ſhew him the buildings of the Temple.* This they did, as by way of *admiration*, being much taken with the rich magnificence of the ſtructure, ſo alſo out of *pity* and commiſeration, in as much as their maſter had but a little before given them a hint of the deſtruction thereof; cap. 23. 38. [*Behold, your houſe is left unto you deſolate*] intimating that both the *City* and *Temple* ſhould be deſtroyed. Hereupon they now ſhewed him the buildings thereof, as pittying that ſad fate, that ſo ſtately a fabrick ſhould be ruined. This moved them. And I will not ſay but it might alſo at the preſent affect their maſter, when he had this goodly proſpect in his eye: to think what afterwards he ſpeaks verſe 44. that the enemy ſhould *lay* that *City* and *Temple even with the ground, not leaving one ſtone upon another.* This poſſibly might move ſome compaſſion in him.

But

But this was but the least grain in the ballance; There were divers other considerations besides this of greater importance, which our Saviour might then have in his thoughts: As *viz.*

In the second place, the *number of people* in that City, which was great and populous. All these generally he looked upon as destinated to ruin and destruction either by *sword* or *famine* or *pestilence*, (Gods three stringed whip,) or by *exile*, or else miserable *slavery*. And this questionlesse, could not but much affect him. So it did in another case, as the *Evangelist* reports the story once and again. *Matth.* 9. 36. *When he saw the multitude he was moved with compassion on them because they fainted, and were scattered abroad as sheep having no shepheard.* And again, cap. 15. vers. 32. he tells his Disciples: *I have compassion on the multitude, because they continue with me now three dayes and have nothing to eat.* Thus did he pity the condition of the people, having compassion both on their *souls* and *bodies*: the one because they wanted *instruction*, the other because they wanted *refreshment*. How much more then might this stir the like affection in him, when looking upon this populous City, he considered how many were like to perish with in that desolation, which hung over the head of it. As it is reported of that great Commander *Xerxes*, that from a hill beholding his numerous Armies consisting of some hundreds of thousands of able fighting men, and considering how that with in a short time, 40. or 50.

The number of people devoted to destruction.

Magis ramen subversionem plangit animarum quam ruinas parietum: Carthusiad loc.

years, not a man of them should be left alive, he could not refrain from weeping. And even alike consideration might here draw tears from the eyes of our blessed Saviour; Which also himself gives a hint of in that 44. verse after the Text, where speaking how the City should be laid level with the ground, he adds, *and thy children within thee.*] meaning that they also should perish, the very *little ones* being (as the Psalmist saith of the *Babylonians*, Psal. 137.) *dashed against the stones.*

The qualitie of the people: Gods people.

Thirdly, To this (in the third place) add the *quality* of the people, which as they were numerous, so also they were a *select*, a *choice* people, *Gods people.* A people whom God had chosen out of all the nations in the world; whom he had adopted, and taken into Covenant with himself. *To whom belongeth the adoption and the Covenant* (saith that Apostle, reckoning up the priviledges of the people,) *Rom.* 9. 4. Now that they through their own ingratitude and obstinacy in refusing the offer and means of grace held forth to them, should perish so miserably. This (as *Calvin* noteth upon it) could not but exceedingly affect him who came into the world to seek and save them. This thought exceedingly affected the blessed Apostle, as he tells us *Romanes*, Rom. 9. 1. 2. *I say the truth in Christ, I lie not, &c. That I have great heaviness, and continual sorrow*

Quum populum qui in spem vitæ æternæ adoptus erat, suæ ingratitudine & malitia misere perire videret, nihil mirum si lachrymas non tenuit. Cal. in loc.

sorrow in my heart.] *viz.* for his countreymen the Jews; to think of their obstinacy, and consequently their rejection. So it followeth. *For I could wish that my self were accursed from Christ, for my brethren, my kinsmen according to the flesh.*] So was *Paul* affected with the miscarriage of that people, that he could even have wished the greatest of evils to himself, so as he might have prevented it in them. And the like thought (no question) could not but exceedingly affect our blessed Saviour, to think that such a people, the hope of the world, the onely people in Covenant with God at that time, that they should miscarry, they should perish

Jerusalem the metropolis, the head city upon which the whole Nation had a dependance.

Fourthly, To this add (in the fourth place) that that City as it was the *Metropolis*, the *head City* of the Kingdome of Iudæa, so the *whole Kingdome was concerned in it*, and depended upon it. Yea, the whole *Nation* of the Jews. As it went with that City so it was like to go with the whole body of that nation. If that miscarried, it could not but prove fatal to that whole kingdome, and to all the people of God in it, who had all an adventure in that bottome, nay were themselves imbarqued in it. And so were like to swim or sink with it. As it was with *Babylon*, being the head City of the *Persian Monarchy*, the peace of the whole Kingdome and all the subjects in it depended upon that; And therefore the Prophet adviseth the Jewish captives, *to seek the peace of that City, and to pray unto the Lord for it; for in the peace thereof shall*

ye have peace, Jer. 29.7. Even thus was it with *Jerusalem*.

Ierusalem the City of the great King, the city of God.

Yet again (in the fifth place;) This City was *the City of the great King*, so called by the Psalmist, 48.2. The *great King*; but what king? why not onely *the City of David* (as it is sometimes called, *Luk.* 2.4.11.) the *Imperial* City, where *David* and his successours had sate upon the throne for many Generations, almost five hundred years together before the Captivity of Babylon. *There are set thrones of judgement* (saith the Psalmist) *the throne of the house of David*, Psal. 122.5. Not onely so, but it was the City of the great King, of the *King of heaven*, the *City of God*. So our Saviour meaneth it, *Matth.* 5.35. where forbidding to *swear by Hierusalem*, he giveth this reason for it, *for it is the City of the great King*, i.e. of *God*. So the Psalmist explains himself in the 8. verse of that psalme, (*Psal.* 48.) *As we have heard, so have we seen in the City of the Lord of Hosts, in the City of God*. As also in the first verse, *God is greatly to be praised in the City of our God*. So was *Hierusalem*, There God *dwelt*. *The Lord hath chosen Sion, he hath desired it for his habitation; This is my rest for ever, here will I dwell*, Psal. 132.13,14. This was the place, the onely place upon earth, where God manifested his presence in a fixed and constant way. Here formerly was the *Ark of the Covenant*, the pledge and token of Gods presence; *The glory of Israel*, and of the world, and therefore called, *The*

glory

glory. Rom. 9.4. Here was the *Sanctuary*, where God dwelt betwixt the *Cherubins*, and from whence the light of salvation went forth unto all the world. This was *urbs sacris dicata* (as *Grotius* saith of it) a place dedicated to the worship and service of God, a place which God had chosen to put his name there; the place *whither the tribes came up to worship*, Psal. 122.4. where the Ordinances of God were set up in their glory, majesty, and held forth in a publick way. So as this place miscarrying, it could not but go ill with the *Churches* of God, and with the *Religion* of God.

And this it was (as *Gualter* and *Calvin* note it upon the Text) which above all other things our blessed Saviour took to heart. The other considerations might move him, but this above all, to think that that place, which God had made choice of to put his name in, where he had dwelt, where his Temple, the place of his publick worship was, that that should be brought to such a miserable desolation; as he by the eye of his divinitie saw to hang over the head of it: this, this it was that pierced his heart, and stirred up his compassions in him, drawing tears from his eies. *beheld the City, he wept over it.*

Quum expenderet illam divinitus electam esse sacram sedem, in qua resideret salutis æternæ fœdus; Sanctuarium unde prodiret salus salas toti mundo, fieri non potuit quam ejus interitum graviter; doleret. Cal. ad loc.

Part 2.

The expression of Christs compassion, by weeping.

Lachrymæ sunt legati doloris. Cyprianus lib. Ep. 7.

Wept over it.] There is the expression of his com-

compassion. Let me touch upon that also, and I shall put the *application* of both these together.

Weeping a passion not unsuitable to Christ. Mutarunt homines temerarii & delicati, quibus flere Christo indignis videbatur Grotius ad Text.

He wept.] This *Passion* some look upon as unsuitable to the person of *Christ*. And thereupon (as both *Beza* and *Grotius* take notice of it from *Epiphanius*) in divers of the ancient Copies this passage was left out. But without any just cause. To hear of Christs *weeping*, is not such a rarity, that any should boggle at it. Four several times (saith one Writing upon the Text) we read hereof. The first at his *Nativity*, his *Birth*. For this he citeth that Apochryphal Text, *Wisd.* 7. 3. Where *wisedome* (whereby he understandeth *Christ*, who is so called, *Prov.* 8.) saith, that she was *Borne crying and weeping, as all other do.* Thus *Infants* are commonly born, *crying*; whether *weeping* or no, I will not say. And thus that pretended *Solomon* is conceived to set forth the birth of *Christ*, who was therein conformed to the rest of the sons of men. But that (being *Apocryphal*) I leave it, as I find it, uncertain, so as it may be believed or rejected without any prejudice to the faith. The three other are clear. The first, at the raising up of *Lazarus*; where we read, *Joh.* 11. 35. *Jesus wept.* The second here, in this his *Procession* to *Hierusalem* (as he calleth it) *He wept over it.*] The third and last in his *Passion* in the *Garden*, concerning

Gorranus ad Text. & alli. Alii septies Christum flevisse asserunt: Gerhard Harm. ad loc.

ing which the Author to the *Hebrews* tels us, that *he offered up prayers and supplications, with strong cryings and teares*, Heb. 5. 7. Thus (saith he) did our blessed Saviour, who was the *fountain of life*, water the world with his teares, which he compareth to the *four Rivers*, which went out of *Paradise* to water the earth. But letting that passe, as more witty then weighty.

Weeping (we see) was no new or strange thing with our Saviour. That ever he *laughed*, that we read not; that he *wept* we meet with it more then once.

Why Christ lamenteth what he could have remedied.

Q. But it may be said, Wherefore should our Saviour here *weep over Hierusalem?* what ever calamities he saw impending, hanging over the head of it, he could have prevented them, if he had pleased. And why then doth he lament that, which with a word he was able to have remedied?

To shew the truth of his humanity.

A. To this it is answered. First, This he did, to *shew the truth of his humanity*: Taking upon him our *nature*, he took upon him also all *passions* and *affections* common to that nature. Being made like unto us in *all things*, sin onely excepted, (as the Apostle saith it, *Heb.* 4. 15.) subjected to all our not sinful infirmities. Thus he *slept*, *eat*, and *drank*, which the nature of man requireth. And thus we read that he was *weary*, *hungry*, *thirsty*, and thus he *wept*. All to shew himself truly man,

Carne humanâ circumdatus, verè humanus in his affectus, Cal. ad loc.

and

and that, together with our nature, he had also taken our *Infirmities* (as the Evangelist Saint *Matthew* hath it, *Matth.* 8. 17.)

But secondly, Hereby he testified his *affection* towards those for whom he was made man, and for whose sake he came into the world. This he did first for the Jew; *I am not sent save onely to the Lost sheep of the house of Israel* (so he tells the *woman of Canaan*) *Matth.* 15. 24. His errand was first to the *Jewes*, to seek and save them. And hereby he expressed his indeared affection unto them. This was the contrition which the Jewes made of his weeping over *Lazarus* his grave, *Behold how he loved him* (say they) *Joh.* 11. 36. And the same confustion may we make of this his weeping over *Hierusalem*. Hereby he shewed that tender affection which he bore unto them, and the desire which he had of their welfare and happinesse.

To testifie his affection to the Iews. Hoc fletu testatus est fraterne se diligere eos in quorum gratiam fuerat homo factus, Calvin ad Text. Viscera misericordiæ suæ per fletum ostendit. Theophil. ad loc.

Q. But if he loved them so, why did he not help them? Why did he not divert those impending evils? This had been a greater expression of love to them, to save them, than to weep over them.

Why did he not then help and save them.

A. True, as *God* he could have helped them. He could have prevented all those evils and miseries. But we must here look upon him as acting the part of a *Mediator*, in the execution of which office the *Divine nature* often rested,

Christ here acteth as man.

rested, and hid it, not putting forth that power which otherwise it could. Thus in his *Passion* the *Godhead* slept, while the *Manhood* suffered. And thus here, the *Divine* nature rested, while the *humane* acted. And he acting according to that nature, lamenteth the miseries of his people, which in respect of his absolute power, as *God*, he could have prevented. He *could* have done it, but he *would* not. And why? Because he came not to do his own will, but the will of him that sent him. As he came to preach his *Word*, not his own, *My doctrine is not mine own, but his that sent me*, Joh. 7. 16. So he came to do his *work*, his *will*, not his own. *I seek not mine own will, but the will of the Father which hath sent me*, Joh. 5. 30. Now this was the will of the Father, that that ungrateful people refusing and rejecting his *Son*, and the offer of grace and mercy through him, should smart for that their ingratitude. And this he, as *man*, here lamenteth and bewaileth, weeping over them. [*When he saw the City, he wept over it.*]

Obs. Christians to be tenderly affected towards the Churches of God.

And what shall we observe from hence that may be useful to our selves? Why here see, *what affection there ought to be in all those that professe the name of Christ towards the Church and people of God.* How they ought to be affected, deeply affected, with their miseries, their calamities. So was our blessed *Saviour*, as we see, with *Hierusalems*. Foreseeing that calamitie which hung over the head of it, the thought

thought thereof melts his heart, and wrings tears from his eyes, *He wept over it.* Ἔκλαυσεν (saith the Original) which word coming from κλαω (as the Etimologist tels us) which signifieth *to break*, it imports a *breaking of the heart* with sorrow, which dissolveth it self into tears. And like affection should there be in all Christians. It is that which *Paul* presseth upon us *Philippians. Let the same mind be in you, which also was in Christ Jesus*, Phil. 2. 5. Now what mind was in him we see. He was affected not onely with his own private condition, but with the condition of others. He not onely wept when the *bitter cup* was coming towards himself, but he did the like when he saw it coming towards *Hierusalem.* And let there be the same mind in all the Lords people. *Look not every man on his own things, but every man also on the things of others*; So the *Apostle* there presseth it in the verse foregoing, (verse. 4.) Thus should Christians look upon the condition of others, specially of the *Church* and people of God, with an affectionate eye: as rejoycing in their welfare, so condoling their misery and calamitie. So should they look upon *private persons*, pitying them in their misery. *Have pity upon me, have pity upon me, O ye my friends* (saith *Job* to his kindred) Job 19.21. much more upon the *Church.* Not looking upon her calamity with delight, as a pleasing spectacle. So indeed the *Edomites* are said to have *looked on the day of their brother*, Obad. 12. When their brethren the

The Churches misery to be mourned over.

Jews

Jews were carried into captivity, they rejoyced at it; but this was in them barbarous inhumanitie, for which the Lord there threatens to be, even with them, verſ. 15. *As thou haſt done, it ſhall be done unto thee*; But with pitiful and compaſſionate eyes and hearts, mourning over their miſeries, whether preſent or imminent, felt or found.

Thus ſhall we find the Saints of God to have been affected. That of *Jeremy* is well known who wiſheth *his head waters, and his eyes a fountain of tears, that he might weep day and night for the ſlain of the daughter of his people*, Jer. 9. 1. So great was his compaſſion towards the people of the Jews, that he thought he could never ſufficiently bewail the miſeries, which by his prophetical eye he ſaw ready to befall them. So was he affected therewith as if they had fallen upon himſelf. So he expreſſeth it in the chapter foregoing, (cap. 8. verſ. 21.) *For the hurt of the daughter of my people, am I hurt (I am broken*, his heart was broken) *I am black* (like a mourner clad in ſable, or I am in heavineſſe) *aſtoniſhment hath taken hold of me*] Like affection, like compaſſion ought there to be in all Chriſtians towards their brethren; they ought to ſympathize with them; *Weeping with them that weep*, as the Apoſtle hath it, *Rom.* 12. 16.

Chriſtians to mourn for thoſe who do not mourn for themſelves.

Yea, weeping *for* them, whileſt it may be they do not weep for themſelves. This doth our Saviour here for *Jeruſalem*. They thought their ſtate

state and condition good and happy. Being not sensible of the evils which hung over their heads, they were not affected with them. I, but our Saviour who foresaw those judgements as *God*, he weepeth over them as *man*. Thus should Christians be affected with those judgements of God which they foresee ready to fall upon others; they ought to mourn for them. This will the Prophet *Isay* do for *Moab*, as himself most pathetically expresseth it. *Isai.* 15.5. *My heart shall cry for Moab*, cap. 16.9. *I will bewail with the weeping of Jazer the vine of Sibma; I will water thee with my tears O Heshbon.* Again, vers. 11. *My bowels shall sound like a harpe for Moab*, *i.e.* with pity and compassion. And the like will the Prophet *Jeremy* do. *Therefore will I howle for Moab*, &c. Jer. 48.31,32. Now were the Prophets of God thus affected with the condition of *Moab*, who were strangers, nay enemies to God and his people. O how ought Christians to be affected towards *Jerusalem*, towards the Church and people of God?

Reas. Christians members of the same body.

Great reason why they should mourn *with* them, *for* them. In as much as they are *members of the same body*. Now such a sympathy we know there is betwixt the members of the *natural* body. *If one member suffer, all the members suffer with it*, (as the Apostle observes) 1 Cor. 12.26. And such a sympathy there ought to be betwixt the members of the *Mistical Bodie*.

Appli. That it should be so I presume it will readily be

be granted. But then, why is it not so? Let that be the first branch of the *Application*. How is it that there are no more *mourners in this our Sion?* Surely it is not for want of just cause of mourning, I presume that among those who are most in love with the present times, yet there are none that so doate upon them, but they will acknowledge there is yet somewhat among us, which deserveth both sighes and tears. So much that *Instrument* which hath this day called us together hath proclaimed to the world. And surely so we shall find it, if we seriously consider the state of things both *abroad*, and *at home*.

The present times to be mourned over.

Look *abroad*, we may see or hear of that which deserveth to be laid to heart. The sad state of our poor persecuted brethren in *Piemont*; whose condition not long since hath been recommended to the needfull charity of this Nation. As also that hand of God which hath lyen so heavy upon our *neighbours on the other side*, where the *destroying Angel* hath been, and yet is at work, doing sad executions. To which I might add the present state of our brethren in *Scotland*.

In regard of the state of the Church abroad.

But we shall not need to go abroad: It was that which our Saviour said to the woman of *Jerusalem*, whom he saw out of a feminine temper, and some of them happily out of affection unto himself, lamenting him going to his Passion. *Daughters of Jerusalem, weep not for me, but weep for your selves and your children,*

The present state of England a matter of just lamentation.

Luk. 23. 28. And truly the like may be said unto us at this day; weep not so much for others as for your selves. Such is the state of this *nation* that if rightly considered, it may be conceived to deserve a *weeping over*: which that you may be brought to do, let me desire you to approach and take a veiw of it. This it was that drew tears from your Saviours eyes, *viz.* his approaching and beholding of *Jerusalem*. *When he was come near, he beheld the City, and wept over it.* That you may be like affected towards this your native countrey; let me give you a sight of it: Which I shall do in a three fold prospect, desiring you to look upon it these three wayes; considering what it *was*, what it *is*, and what, unlesse God be pleased graciously to step in by a timous prevention it it is *like to be*.

Englands condition looked upon three waies.

What it hath been.

First, What it *was*, how *happie* under that long continued *peace*, which for so many years together it enjoyed, to the admiration, if not envy of other Nations. But again how *unhappy* under the late *Civill Commotions*, which like a fire breaking forth in our own bowels, what sad devastations did it make, to the effusion of much precious bloud, which is yet so fresh, as that the memory of it cannot but deeply affect the hearts of all those who bear any true love to the land of their Nativity. Such it hath been.

What it is.

Secondly, But *what is it*? Here I shall not go upon any *private* account, whether my own, or yours;

yours; which if I should, I might draw up a large Catalogue *of sins* and *judgments*, under which at the present this nation lyes, and groans, deserving to be wept over. But I have a publick one put into my hand. That *Declaration* which hath occasioned this our meeting, I find it taking notice of three or four particulars. Besides the *late Rebukes*, (those I suppose received on the other side of the world, where not a little *English blood* was shed, to the no small dishonour of the Nation, which hath not been acquainted with such repulses (*The tares of Division, Abominable blasphemies, Dreadful apostacies*, with the *Impediments of Settlement and Reformation*. These are held forth as the just occasions and grounds of this dayes *Humiliation*. And truly if rightly looked upon, as we see a reality in every of them, so we shall find that there is never a one of them but giveth the people of God to do over this *Nation*, what their blessed *Saviour* here did over *Jerusalem* to *weep* over it.

Set forth in the late Declaration,

Jamaika,

Four particulars justly to be mourned over.

First, The *tares of Division*, which whilest the *Husbandmen slept, the envious man hath sowed*; and that so thick, as the whole *field* is over run with them, insomuch that they threaten to eat out the heart both of *Church* and *State*, *Divisions* of all sorts. Divisions both of *Heads* and *Hearts*, in *judgement* and *affection*, in *Church* and *State*. So as it may now be said of the people of *England* as once it was of *Israel*, Hosea 10. 2. *Their hearts is divided*. God hath

Tares of division;

ing taken away his spirit of unitie and concord from them he hath given them over to *Seditions, Factions, Sects, & Schismes*: And is not this a just cause of mourning? Such are divisions in the *State*. (*In* or *for*.) *The divisions of Reuben there were great thoughts of heart*, Judg. 5.15. Much more in the *Church*. O what means that noise of *Axes* and *Hammers* in the *Temple*? In the building of it there were none of these heard, 1 King. 6.7. Surely this is for the *breaking down of the carved work thereof at once*, Psal. 74.6.

Abominable blasphemies.

Secondly, *Abominable blasphemies*; And those not onely the suddain eruptions of prophane and impious tongs, by cursing and swearing, for which the Prophet saith the *land of Israel mourned*, Jer. 23.10. But *deliberate blasphemies*, studied and resolved blasphemies. Blasphemies against *Jesus Christ*, and against his holy *Spirit*, divesting both of their *Divinity*; denying the *satisfaction of Christ*; blasphemies against *Scriptures*, *Ordinances*, *Ministery*; even spitting in the face all religion. And is not this a just ground of mourning? The *Jews* of old never heard a blaspemous word, but their manner was to *rend their garments*, 2 King. 18. 37. 19. 1. Matth. 26. 65. Act. 14. 14.) O what cause have Christians then to rend their hearts at the hearing and seeing of such blaspemies, as daily fly abroad among us! The like whereunto are not to be found in *Rome* it self, though she be the *mother of abominations*, Revel. 17. 5.

And

And hath the *name of blasphemy written upon her forehead*, Rev. 13. 1. 17. 3.

Thirdly, *Dreadful apostacy* and backsliding among many, who being like *stars fallen from heaven*; fallen from their *Principles* into dangerous, destructive, desperate, damnable errours and heresies, have not onely forsaken, but also persecute that *truth*, and that *way*, which themselves before made profession of and walked in. Dreadful apostacy.

Fourthly, And (in the last place.) The *hinderances of settlement and reformation* in the Church. This the people of God in this Nation have desired, looked, longed for, earnestly wrestling with God and man for the obtaining of it. And they conceived to have had some return of their prayers in a hopeful beginning of it. But now, how are all those hopes dashed? *Reformation* being turned to *Deformation*: the *walls of Jerusalem* being broken down, and no *Nehemiah* as yet undertaking the rebuilding of them. And are not these just grounds of mourning? A sufficient cause why they who wish well to *Jerusalem*, to the Church of God in this Nation should with their Saviour here, *weep over it*? Such is the present state thereof. The hinderance of settlement and reformation.

Thirdly, Beyond which if it be lawful for us to look, what can we see or expect, unless God in mercy [illegible] into us by way of a gracious prevention [illegible] Jerusalems fate, utter ruine and [illegible] were there no other but the What like to be.

the first of these, those many and sad *Divisions* which are on foot, daily increasing among us, what do they presage? If we know it not, let our Saviour tell it us, Mark 3.24. *If a Kingdom be divided against it self, that Kingdome cannot stand.* And the *naturalist* will tell us no lesse. *Cor divisum mors est*; If the *heart* be divided the *body* cannot live.

Now then having thus approached to and looked upon this *Nation*, what remains but that our eyes should move our hearts to pity and compassionate it, to mourn over it. Little else it is that private persons can do. And this let them do. *Preces & Lachryma, Prayers and tears are the Churches weapons*, which every one both may, and ought to make use of. And this let us, as at other times, so this day do. All of us powring forth our souls before the Lord in an humble confession of our *own sins*, and the *sins of the Nation* which have justly deserved, whatever we either feel or fear begging it from him, that he would graciously return unto us, undertaking the *Cure* of this *Sin-sick nation*, *healing our breaches*; sanctifying and removing the *judgements* which lie upon us, diverting those which further threaten us: yet shewing us his salvation, in carrying on that great and blessed work of *Reformation*, in despite of all opposition from those accursed *Balaamits*, whether *Romes Emissaries*, or others, who seek and endeavour to frustrate it, setting up the *kingdome of his dear Son* among us in a right way, so making

ingus yet a people to praise his name.

Thus have I done with the two first of these particulars. The third is yet behind, which my eye is principally upon, which we have in the verse following.

VERSE XLII.

Saying, If thou hadst known; even thou, at least in this thy day, the things which belong unto thy peace.]

Part 3. The cause of Christs weeping. Pathetica est ratio, ideoque abrupta Calvin. ad loc. Passionate expressions often abrupt.

A Most *Affectionate and Pathetical Exclamation*; and therefore *abrupt* and *defective*. Such oftimes are the speeches of men in *Passion*. Specially in the passion of *grief* and *sorrow*; wherein oftimes *Vox faucibus hæret*, the *tongue cleaveth to the roof of the mouth*, not able to expresse and utter what is in the breast. *Sorrow is a compression of the heart*; whereas joy doth dilate and open it: *grief* doth compresse, congeal and straighten it, so as that which is within cannot readily get forth. Hence is it that the expressions hereof are abrupt and broken. And such is our Saviours here in the text. His heart being full of grief and sorrow for the sin and misery of this people, he expresseth himself

himself in such an abrupt and broken way. *If thou hadst, &c.* so leaving it with an *Aposiopesis*, a *Reticentia*, keeping in what should have made the sentence entire and full.

The defect here how supplied.

This defect is variously supplied by Expositors: By some thus. *If thou hadst known, &c.* Known so well as I, thou wouldst have wept as well as I. By others thus. *If thou hadst known, &c.* thou would not have done as thou hast done; thou wouldst not have gone on to die and perish in thy sins. By others thus. *If thou hadst known, &c.* thou wouldst have hearkened to my counsel, thou wouldst have been more studious of thy peace. By *Beza* and *Piscator* (with whom I choose to go along) thus. *If thou hadst known, &c. Quam felix esses & beata.* How happie and blessed then mightst thou have been! But this he leaveth out breaking off bruptly; which he doth to intimate the greatnesse of his affection, to shevv hovv earnestly he both vvished their good, and bevvailed their misery. *If thou* (or *O if thou* as the former Translation hath it) *hadst known*; ὅτι δὶ ἔγνως καὶ σύ.

Obser. Christs affection to an unworthy people the Iews.

Behold here then *the affection of a tender hearted Saviour towards an obstinate and unworthy people.* The people of the *Jews* a rebellious people. A people that had deserved as ill at the hands of *Jesus Christ*, as ever people did, or could have done. They had abused his *messengers*, his Ministers. They had *killed his Prophets, and stoned those whom he sent unto them* (as he chargeth

chargeth it upon them, *Matth.*22.37.) And they intended to do no lesse to himself. They had already rejected him, and all the offers of grace and mercy which he had made unto them. So unvvorthy of all grace & favour vvere they. Yet see hovv he pitieth and compassionateth them; hovv earnestly he wisheth their welfare, hovv passionately he bevvails their misery. *Oh if thou, &c.*

Like affection shall vve find the Lord elsewhere expressing to *this people*, breaking forth sometimes into such *affectionate exclamations*, professing his earnest desire of their happinesse and welfare. So he doth, *Deut.*5.29. *O that there were such an heart in them, that they would fear me, and keep my Commandements alwaies, that it might go well with them, and with their children for ever!* And again, Deut.32.29. *O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, &c.* elsewhere we find him bewailing their obstinacy and misery, as Psal.81. 13. *O that my people had hearkened unto me, and Israel had walked in my statutes! I should soon have subdued their enemies, &c.* And the like *Isai.*48. 18. *O that thou hadst hearkened to my Commandments! then had thy peace been as the river, &c.* Thus doth the Lord as it were bewail the obstinacy, and lament the misery of that people, wishing it had been otherwise with them.

So far is he then from *taking pleasure in the death and destruction of poor sinners.* This do *tyrants*

God not taking pleasure in the death of sinners.

tyrants sometimes, they take pleasure in their bloody executions, feeding their eyes therewith, as with pleasing spectacles. But so doth not our *God* in the destruction of his creatures. To this purpose that of the Prophet *Ezekiel* speaketh fully, *Ezek.* 18.31,32. Where the Lord bewayling the perverseness of the people of the *Jews* in running on headlong to their own destruction, he expostulateth the matter with them, vers. 31. *Why will ye die O ye house of Israel!* then he professeth that he was not delighted in their destruction, or the destruction of any other, vers. 32. *I have no pleasure in the death of him that dyeth*] No, though wicked persons, and so most worthy to die, yet God taketh no pleasure in their death. So he elsewhere explains it, *Ezek.* 33.11. *As I live, saith the Lord God, I have no pleasure in the death of the wicked.*

How God willeth the death of the wicked.

Object. Why, but doth not God *will* the death of the wicked?

Answ. True, he willeth it, but he *taketh no pleasure in it.* He willeth it as an act of *Justice*, ordaining them to just condemnation for sin. But he is not *delighted* in their destruction, their misery. Even as a just, but merciful Judge, he pronounceth the sentence of death upon a guiltie malefactor, but it is with tears in his eyes. God is *delighted in mercy, mercy pleaseth him,* (as the Prophet hath it, *Micah.* 7.18.) but so doth not the misery of his creature.

Appli. Let it be taken notice of by every of us. Not

to

to the end that we ſhould abuſe this mercy, *turn this grace into wantonneſſe* (as Saint *Jude* ſaith of ſome in his time did, *Jude* 4.) taking occaſion thereby to go on and continue in ſin. *What ſhall we ſay then? Shall we continue in ſin that grace may abound? God forbid.* (ſaith the Apoſtle) *Rom.* 6.1. Shall we therefore go on to provoke this God becauſe he is ſo compaſſionate towards us, ſo loath that we ſhould periſh; what were this but to abuſe this his lenitie and goodneſſe to our own juſt condemnation? But on the other hand, let this *goodneſſe of God lead us unto repentance.* This is the right uſe of it, (as we may learn from the ſame Apoſtle, *Rom.* 2.4.) Be we hereby provoked to break off the courſe of our waies provoking ſins, and to come in unto this God by ſerious and unfeigned repentance. This uſe will an *ingennous child* make of the indulgent affection of a *tender hearted parent.* When he ſeeth the bowels of his father or mother yearning towards him, bewailing his deſtructive courſes, if there be any ſpark of ingenuity left, this cannot but work upon his heart, and make him think of betaking himſelf to a new courſe, which may be pleaſing and contentful to ſo affectionate a parent. Behold thus is our heavenly *Father*, and thus is our bleſſed *Saviour* affected towards poor ſinners. And therefore let it have the like work upon every of us, to provoke us to break off thoſe ſinfull wayes and courſes, which are ſo offenſive to thoſe pure eyes; and come in unto our God by ſerious

Gods grace not to be turned into wantonneſſe.

Gods goodneſſe leading to repentance.

Christ still retaining the same affection towards poor sinners.

serious and unfeigned Repentance.

So doing, now doubt not but we shall have comfortable experience of his grace and mercy. What, was the Lord *Jesus* so affected towards a stubborn and rebellious people, that he so earnestly wisheth their good, and so passionately bewaileth their calamity, and will he not shew the like affection to poor penitent sinners? such as by coming unto him seek for mercy from him? Surely the Lord *Jesus* hath *carried his bowels to heaven with him*; still retaining the same affection towards poor sinners that here he had upon earth. How ever he be not capable of expressing it in the like way: He can hence forth *weep no more*; *All tears being wiped from his eyes*, as they shall be from the eyes of all his Saints, when they shall be translated to that blessed and glorious condition. Yet still he retaineth the same affection towards poor sinners. He that *wept over Jerusalem* here, wishing that it had been otherwise with them then it was, and was like to be, he doth earnestly desire that those *tears*, and that *blood* which he here shed in the dayes of his flesh, may be made effectual for the washing away the sins of poor sinners; Which also they shall be to all those, who turning away from them, come unto him, receiving him as their *Saviour* and *Lord*. But I shall not any longer dwell upon this; which I take up from the general consideration of the words, or from the *manner* of speaking.

Come

Come we now to the *matter*; taking a nearer and more particular veivve of this *Lamentation*. Wherein we shall take notice of two things: the *Evil* of *sin* it self which our Saviour here bewaileth; and secondly the *Aggravations* of that evil. The evil bewailed is their *stupidity*, their not knowing of *what belonged to their peace*. The aggravations of that evil are two, the one taken from the *persons*, the other from the *time*. The *persons* who were thus stupid *Jerusalem*. [*If thou, even thou*] The *time*, the *day of their visitation* [*At least in this thy day.*] These are the severals, we have now to deal with. Begin with the first. The *evil lamented*; their *not knowing the things which belonged to their peace.*]

The matter of this lamentation; where the evil lamented, Aggravations of it.

The evil lamented.

Here, by way of explication three things are to be unfolded. 1. What is here ment by *peace*. 2. What were *those things which belonged to Jerusalems peace*. 3. How it is said that they *did not know those things*.

Expli. Three things.

Q. For the first, by *Peace* here understand we *prosperity, felicity*. So the word was familiarly used among the *Hebrews*. In as much as *Peace* is a comprehensive blessing, they set forth all blessings under this. Thus in their *ordinary salutations* they were wont to wish *Peace*. *Peace be unto thee, and peace be unto thy house, and peace be unto all that thou hast.* It is the salutation which *David* sends to *Nabal*, 1 Sam. 25.5. And thus our Saviour sending forth his *Apostles*, he puts this word into their mouthes, direct-

What here meant by peace; viz. All kind of happiness.

directing them to salute the families where they came after that manner, with an apprecation of peace. *Into whatsoever house ye enter, ye shall first say, Peace be to this house*, Luk. 10. 5. *i.e.* all kind of happinesse. And so look we upon the word here in the text. By *peace* understanding here all kind of felicitie; *Omnes felicitatis partes* (as *Calvin* hath it) all the parts, and kinds of happinesse. Happinesse both present and future; temporal and eternal.

What were the things which belonged to their peace; viz. Christ and his Gospel.

Q. 2. But what were the things which belonged unto this their peace. A. τὰ πρὸς εἰρήνην, why, in one word, *Christ* himself, and the *doctrine of salvation* by and through him *Christ* and his *Gospel*. These were the things which conduced to their peace, to the making of them a happy people, and that both here and hereafter. Other things there were, which in a *Political* and civil way might have tended to the outward peace, the temporal prosperity of that place. But none like this, none like *Christ* who is the *Prince of peace*, Isai. 9. 6. And *our peace*, Ephes. 2. 14. In him is the salvation of a people bound up. This it is which maketh a people truly happy: *The knowledge of Jesus Christ*.

And this knowledge the inhabitants of *Jerusalem* were destitute of. They neither did, nor would know this their *Peace-maker*. *Moses* they knew, he being *read in their Synagogues every Sabbath day*, Act. 15. 21. But *Christ* they knew not.

Q. 3. But what did not they *know* him? had they

they not heard of him? Nay had they not both heard and seen him? heard his *Doctrine*, seen his *Miracles*? A. True, but they did not receive him. *He came unto his own, and his own recived him not*, Joh. 1. 11. He came unto his own, to *Israel* his own peculiar people, to the land of *Canaan* his own Countrey, he being of the seed of *Abraham*, to *Jerusalem* his own City, he being the Son of *David*, but they *received* him not, they would not own him, they would not acknowledge him to be their *Messias*; they would neither believe on him, nor submit unto him. This it is truly to know *God* and *Jesus* Christ, to know them in an affectionate way. Not barely to know and believe that there is a *God*, and a *Christ*; no nor yet to know that *Jesus* is that Christ. This knowledge the *Devils* had and have. *I know thee who thou art, even that holy one of God* (saith that *unclean spirit* to our *Saviour*, Mark 1. 24. But to know them affectionately with a *knowledge of approbation*. So the word (*knowing*) in Scripture is frequently used. In this sense Saint *Paul* saith of himself, Rom. 7. 15. that *the things which he did, he knew not*. So the Original hath it, οὐ γινώσκω, *I know not*, meaning (as our Translation giveth the sense of it) that he did not allow, or approve of them. In this sense God is said to know, or not to know men. *If any man love God, the same is known of him*, 1 Cor. 8. 3. that is approved of him. *Verily I say unto you, I know you not* (saith the *Bridgroome* to the

How they are said not to know these things, viz. in not owning of Christ.

To know God and Christ, what.

the *foolish virgins*, refusing to own them, *Mat.* 25.12.) And in this sense mans said to know God and Jesus Christ. *This is life eternal, to know thee the onely true God, and him whom thou hast sent Jesus Christ*, Joh. 17.3. *O righteous Father the world hath not known thee*, vers. 25. Now in this sense the inhabitants of Jerusalem did not *know Jesus Christ*. A general knowledge they had concerning the *Messia*, that he should come. And many of them might know *Jesus*, but they did not know him to be the *Messia*, they did not acknowledge him to be the *Christ*.

Christ acknowledged by a small party.

Q. No (it may be said) did not they acknowledge him? What meant then that *Acclamation* of the people who at this time brought him into Jerusalem in triumph, as Saint *Matthew* more fully reports the story, *Mat.* 21.8. where he tels us how *a very great multitude spread their garments in the way*, &c. *And they cryed, Saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord, Hosanna in the highest.* Now did not they own and acknowledge him. How is it then, that he here exprobrates them with their disowning, sleighting of him?

By whom it was.

A. To this it is answered. True, Christ was thus acknowledged by some and many at this time. But by whom was it? Probably by some of the *neighbouring villages* not by the inhabitants of Jerusalem. So much seems to be intimated in the tenth verse, where it is said,

when

when he came into Jerusalem, all the City was moved, saying, who is this? To whom the *multitude* which came along with him return answer, *This is Jesus the Prophet*, &c. But again, However some there were in Jerusalem, that did so acknowledge him; so did the *Children in the Temple*, which sung the same song, *Hosanna to the Son of David*, vers. 15. yet who, or what were they? No considerable party whether for *quality* or *number*. For *quality*, they were such as were of no account, being of the vulgar and meaner sort; Not any of eminent place, whether in Church or State that appeared any more for him. *Have any of the Rulers, or of the Pharisees believed on him?* (say the chief Priests to their Officers, Joh. 7.48.) At that time when those *Queristers* sung that *Antheme* in the Temple, it is said, that *the chief Priests and Scribes were sore displeased*, Matth. 21.15. And it was no otherwise with the *body of the people*, who were generally led (as for the most part they are) by the example of their Rulers. They did not receive him and his Doctrine. And this it is which here he so passionately bewailes in them, that they had not done it, and so affectionately wisheth that they had done it. *O if thou*, &c.]

A party inconsiderable both for quality and number.

Lo then, *How deplorable a thing it is, for a people not to receive Christ and his Gospel being offered and tendered unto them.* This is the *observation* I am now to prosecute. For a people not to receive Christ and his Gospel, not to give

Obser. Not to receive Christ and his Gospel, a most deplorable thing.

give entertainment to the meſſengers of peace, not to imbrace the offers of grace and mercy, being held forth unto them in the preaching of the Goſpel, this is a moſt ſad and deplorable thing. This is the thing which our Saviour here ſo paſſionately laments and bewails. And the ſame we find him doing again elſewhere, *Mat.* 23.37. where he breaketh forth into the like pathetical exclamation. *O Jeruſalem, Jeruſalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.*] *O Jeruſalem, Jeruſalem!* the word is doubled to intimate the ſtrong affection of the ſpeaker. *How often would I have gathered thy children?* meaning the people of the Jews, whoſe *mother City* was *Jeruſalem*. This he had attempted by ſending his meſſengers, his ſervants unto them, then coming himſelf, to admoniſh them, warn them, exhort them, ſo ſtriving to bring them to faith and repentance, that ſo they might have been ſheltred from the wrath of God, and ſecured from thoſe imminent evils which hang over their heads. But they *would not*. They rejected the offers of grace made unto them. And this is the matter of our Saviours, *lamentation*, the thing which drew theſe tears from his eyes. And indeed there is nothing more to be lamented then this.

This is that which belongeth unto the peace of a people.

And will you have the *Reaſon* of it, take it from the Text. *This is the thing which belongeth unto their peace.* Upon this it is that the woe

or

or welfare, the felicity or misery of a people doth depend. This is their making or marring; the receiving or rejecting the Gospel of peace. This being entertained brings peace along with it. It was the commission and direction which our *Saviour* gave to his *Apostles*, when he sent them forth. (*Matth.* 10.12,13. *When ye enter into a house, salute it, and if the house be worthy* (that is, such persons as are willing and ready to entertain you and your message) *now let your peace come upon it.* Now preach the Gospel of peace to them, and therewith wish all good and happiness unto them: which also accordingly shall come and *rest* upon them. So Saint *Luke* expresseth it, *Luk.* 10.6. *If the sonne of peace be there,* (meaning such persons as were readily disposed to receive the doctrine of peace; the Gospel) *your peace shall rest upon it,* ἐπαναπαήσεται, God will bring upon that family all the good that you wish unto it; your apprecation of peace shall be as effectual as your preaching of it. Thus is it with a *family*, And thus is it with a *City*, and thus is it with a *Nation*. The receiving of the Gospel is the happiness of it.

On the other hand, the *rejecting of the Gospel* is the *undoing* of a people. So it there followeth, *Matth.* 10.14. *Whosoever shall not receive you, nor hear your words, when ye depart out of that house, or City, shake of the dust of your feet.* This were the Apostles to do as a token of Gods shaking them off. Even as we read of

The rejecting of the Gospel the undoing of a people.

Nehemiah shaking his lap, *Nehem.* 5.13. *Also I shook my lap, and said, So God shake out every man from his house, from his labour, that performeth not this promise, even thus be he shaken out and emptied.* Thus were the Apostles to shake off the dust of their feet against those that rejected them: Or to *shake their garments* at them. So did *Paul* against the Jews, Act. 18.5, 6. He preaching Christ unto them, *when they opposed themselves and blasphemed, he shook his raiment*, &c. Thereby intimating not onely his deserting, but Gods rejecting of them. Of such sad consequence is it for a people not to give entertainment to the *Gospel*, and the messengers thereof. This layeth them under a curse; rendring them justly obnoxious to the vengeance of God. I shall not dwell any longer upon *Confirmation*, or *Illustration*. Bring we it home to our selves by way of *Application*.

Applic. A just cause of mourning over this nation, the sleight entertainment given to the Gospel.

Where (in the first place) see we what cause we have to mourn and weep over this *Nation* wherein we live, wherein *Christ* and his *Gospel* have found such sleight and slender entertainment as generally they have done, and yet do. A long time it is that the *Gospel* hath been held forth among us. Christ hath sent unto us his messengers, the *Ministers of reconciliation*, offering peace unto us upon *Gospel* tearms, upon our receiving him as our *Saviour* and *Lord*. But what is the reception, what is the entertainment that for the most part he hath met

met with? Is it any more then a formal reception, a formal profession of his name? This, indeed hath generally obtained. *The name of Christ is called upon us.* But is not this all? What is there more to be found among the greatest part, but a naked profession without any power? How few are there that have received Christ into their hearts? Truth is, our acknowledgment of Christ hath been, and is generally more in *Ceremony* then in *reality*. Not unlike that of the *Jews*, many of which at his entrance here in to *Jerusalem*, were full of Ceremony and outward expressions; They *spread their garments* in the way, as a *Carpet* for him to ride upon. They *cut down branches of trees*, and strowed the way with them, as tokens of festivity and solemnity. And they cry *Hosanna*; saluting him by the name of a *Saviour*. But yet they were far from taking him to be their *King*. No; when he was propounded to them under that notion, as he was by *Pilate*, John 19. 14. the *chief Priests* make answer for the rest, *we have no King but Cæsar*, vers. 15. And they who had even now cried out *Hosanna*, now change their note, crying out as loud *Crucifige*, *Away with him, away with him, Crucifie him.* And is it not so with the greatest part of this Nation? In a formal way they have acknowledged Christ for a *Saviour*, complementing him with some *Ceremonial observances* (such and no better have been the services which they have performed unto him, meer shadows without any substance)

but as for taking him to be their *King*, how are the greatest part resolved with those *Citizens* in the Parable, *Luke* 19. 14. Nolumus regnare, *we will not have this man to reign over us.*

Calling for deep lamentation.

And O what a sad and deplorable thing is this! what cause have we to sit down and weep over *England* upon this account? This was the thing which *belonged to our peace.* Had we thus received *Christ* and his *Gospel*, had we yielded up our selvs to be governed and regulated by his Laws, how happy a people might we then have been? Then might we have hoped that *God would have subdued our enemies, and turned his hand against our adversaries*: Then *had our race been as a river, and our righteousness as the waves of the Sea* (as the divine *Psalmist* and *Prophet* have it in the places forecited, *Psal.* 81. 13. *Isaiah* 48. 18.) Then had there been *peace within our wals, and prosperity within our Palaces.* But sleighting and rejecting him, not submitting to his *Government*; not to his *outward Government* (which the greatest part stand out against; having cast off those *golden reines*, they will not now endure any Government in the Church;) much less to his *inward Government*, to rule in their hearts; what evil have we cause to fear? Nay, what may we not fear?

In the fear of God let this be seriously laid to heart by every of us this day. We see how our blessed *Saviour* laid to heart this wretchlesness in *Jerusalem.* How he lamenteth over it, for it. *O if thou hadst known the things which belong unto*

thy

thy peace! And have not we just cause to take up the like *Lamentation* over this Nation! O *England!* if thou hadst known in this thy day the things which belong unto thy peace, O how happy, how blessed hadst thou been! But now, what God intends towards thee, who knoweth? Should he *remove thy Candlestick*, take away the Gospel from thee, (which is cause enough to fear;) should he bring the like evils upon thee, as our blessed Saviour here threatens against *Jerusalem*; should he make our *Houses*, Cities, Temples, desolate; should he bring utter desolation both upon *Church* and *State*; should he give a near and larger Commission to the *Sword* to eat flesh and drink bloud, seconding it with those ordinary attendants (which through a wonderful providence we have hitherto been freed from;) *Famine* and *Pestilence*, so sweeping us as dung off from the face of the earth, yet must we acknowledg the Lord to be just and righteous.

Use. 2. What to be done for the preventing of judgment.

In the humble acknowledgment whereof, let all of us seriously set our selves for the diverting and preventing of these Judgments. To which end be we admonished and exhorted, yet to hearken to this *wish* in the Text. So some here look upon the words in the Text, reading them *Optatively*, *utinam nosses! O that*, or *would to God that thou hadst known!* And O that *England* would yet hearken to this wish, so as to comply with it! Then which, what can be more desirable for it? What those things are you

εἰ ἔγνως] εἰ hic est utinam. Grotius ad loc.

have heard; *viz. to receive Christ* and his *Gospel*; to give such entertainment to him and it as he requireth. Now let all of us, as we wish well to our *own souls* in particular, and to this *Nation* in general, seriously apply our selves hereunto. As yet through riches of grace the *Gospel of peace* is held forth unto us; As yet we enjoy the *Ordinances* of Christ, *Word* and *Sacraments*, with liberty and purity. O let us now make *much* of them, and make *use* of them: with holy care and conscience waiting and attending upon them; thereby making it manifest what esteem we have of them. Specially indeavouring to profit by them; to finde the power and life of them inwardly in our hearts in the changing and transforming them, and to express that power in the course of our lives and conversations by so walking as becometh the Gospel. So doing, now may we yet comfortably hope that he who doth here so compassionately mourn over a rebellious people rejecting him and his Gospel, will much more pitty spare a repenting people that is willing to hearken to his voice; So pitty us, as to turn away those threatned evils, continuing the *Gospel of peace*, with the peace of the Gospel to us and our posterities after us, so long as the Sun and Moon endureth.

The Aggravations of this complaint.

Aggravat. 1.

Thus I have done with the substance of this Complaint, come we now to the circumstances; the Aggravations of this Evil. Which (as I shewed you) are two, the *Persons* and *Time*. Begin with the former.

If

If thou hadst known, even thou] Ὅτι εἰ ἔγνως καὶ σύ. *Si vel tu nosses. Si cognovisses & tu.* Not, *If thou hadst even known*] (as the former Translation renders it, putting the Emphasis upon the word, *Known*) but if *even thou hadst known*, with reference to the *Persons*, or *Place*. The Persons.

Even thou] *Thou also* (say some) thou *Jerusalem, as well as others*; as well as this poor troop of my Apostles and Disciples; or as divers other lesser Cities and Villages have done; or as this company now doth, which acknowledgeth me to be what I am, crying *Hosanna*; or as some other places heretofore have done; some of which have been so happy, as timely to take notice of what belonged to their peace. So did that great City *Nineveh*, at the preaching of *Jonah* they *repented*, John 3. 5. whose example elsewhere we finde propounded by our Saviour to the Jews, *Mat.* 12. 41. *The men of Nineveh shall rise in judgment against this generation, and shall condemn it, because they repented at the preaching of Jonah.* And the like had some other places and persons done. And O that *Jerusalem* had also done the like! *If thou also hadst known!* Thou as well as others. Or, Thou as well as others. *Diodate Annot. ad loc.*

Secondly, Thou *rather then others*. So *Calvin*, and divers other Expositors here conceive of it. As if our Saviour did here compare *Jerusalem* with other Cities of *Judea*; Yea with all other Cities of the whole world. All which *Jerusalem* excelled in respect of many priviledges. Thou, rather then others.

Καὶ, σὺ] *Vel tu urbs illa supra omnes terræ urbes Deo dilecta, urbs David, urbs Regia, urbs sacris dicata.* Grotius ad loc.

Jerusalem a Non-such in respect of spiritual priviledges.

priviledges! This was the *City of David*, the Emperial City, yea the *City of the great King*, the *City of God*; a City beloved of God above all other places upon the earth; *Cœleste in terris Sacrarium* (as *Calvin* saith of it) a *heavenly Sanctuary upon earth*; where God had betrusted his *Oracles*, his *Ordinances*; where he had manifested his presence after a special manner, dwelling between the *Cherubins*, according to that of the Psalmist, *Psal.* 132. 13, 14. *For the Lord hath chosen Sion, he hath desired it for his habitation. This is my rest for ever, here will I dwell.* Such was *Jerusalem*, Heavens favorite, Earths *Non-such*; a City paramount, preferred and advanced above all other Cities and places upon earth in respect of spiritual priviledges. And this our Saviour here taketh up as an *Aggravation* both of his *Sorrow* and her *Sin*.

An Aggravation.

1. Of Christs sorrows.

1. Of his *Sorrow*. *Even thou.*] As for other places, other Cities, suppose *Chorazin*, *Bethsaida*, *Capernaum*, the *Gadarenes* or *Samaria*, or the like, for any of these to perish and miscarry as they did, this were no other but a sad thing, deserving to be lamented over. But that *Jerusalem* should do so, this went nearer our Saviours heart then any other. Even as *Brutus* his stab did to *Cæsars*, which made him cry out, καὶ σὺ τέκνον, *& tu Brute; what, thou my son, thou Brutus?* Even so did *Jerusalems* obstinacy and ingratitude here to our Saviour.

And

And thereupon he crieth out after the same manner. Καὶ σὺ. *Even thou.*] Like as it is with a natural parent, he cannot but be offended with the miscarriage of any of his children, but that his darling, the son of his delights, whom he hath set his love upon and shewen most affection to, that he should miscarry, this goeth near him. So was it with *Iacob*, when he apprehended some sad disaster to have befallen his son *Ioseph*, his dear son, the *son of his age*, to whom he had expressed more affection then the rest of his Brethren, (as appeared by his *party coloured garment*) this went near his heart, insomuch that he *refused to be comforted*, resolving to *go down to the grave to him mourning*, (as we have the story *Gen.* 37. 3.35.) And so was *David* affected with his *Absolon*; He being his darling, whom he had tendered and cockered, when he understood what a fatal end he by his Rebellion had brought himself unto, this makes *David* break forth into that passionate Lamentation. *O Absolon my son, my son, &c.* 2 Sam. 19. 4. Thus did *Ierusalems carriage* and *miscarriage*, her sin and punishment which our Saviour saw and foresaw; affect him more then if it had been any other place. *O if even thou hadst known*]. This was an *Aggravation* of his *Sorrow*.

2. And so (secondly) of their *Sin*. This also our Saviour may well be conceived to insinuate in this passionate expression. *If Even thou.*] Thou which hast enjoyed such means, so many mercies,

2. Of her sin.

mercies; that hast been lifted up to heaven, preferred before al places in the world in respect of spiritual favours and Gospel priviledges, that thou shouldest be thus stupid, thus blinde, as not to see, not to regard the things which belonged to thy peace and happiness, this renders thee of all others most miserable, and maketh thy ingratitude most superlative. So he here chargeth this upon them as a heinous aggravation of their *Sin*, calling for an answerable *Judgment.*

Obser. Means and mercies not answered, great aggravations of sin and judgment.

And so indeed it is, (as *Calvin* maketh the observation) *the more means, the greater mercies a people enjoy, the greater is their sin, and the greater shall their punishment be, in case they do not walk answerably to them, and in some measure worthy of them.* Mark it, this is the Observation which this passage naturally yieldeth; Means and Mercies, not regarded, not improved, not answered, are dreadful aggravations both of Sin and Judgment. For this, express and full is that obvious Text, *Mat.* 11. 20. where our *Saviour* breaketh forth into a like Exprobration against those Cities which he had honoured with his presence and doctrine, as here he doth against *Jerusalem. Then* (saith the Text) *began he to upbraid the Cities wherein most of his mighty works were done, because they repented not*] verse 20. In the verses foregoing he had taxed the general morosity and frowardness of that people, upon whom no means could work, neither *Johns austerity* nor his own *Comitie,*

mitie; this he doth *vers.* 16, 17, 18, 19. But now he cometh more specially to deal with those particular places, where he had been most conversant, taxing them as being most faulty of all the rest. Their sin was greater, and so should their punishment be. So it followeth, *vers.* 21. [*Woe unto thee Chorazin, woe unto thee Bethsaida, for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloath and ashes,*] *Chorazin* and *Bethsaida*, two Cities upon the Lake of *Gennezareth*, where Christ conversed much, taught often, wrought many miracles; yet they *repented* not, they were not thereby wrought upon to imbrace the Gospel. What followeth? you have it in the next verse, *v.* 22. [*I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment then for you.*] At the day of general Judgment, there shall be appointed unto men different measures of punishment. Now at that day, our Saviour giveth them to take notice, that it would go worse with them, who had rejected the Gospel, then with those that never heard of it, though they lived more profanely then themselves did. and the like he chargeth against *Capernaum* in the verses following. [*And thou Capernaum which art exalted unto heaven* (lifted up above other places in this temporal condition, in regard of wealth &c.) *shalt be brought down to hell*] depressed, and brought to the lowest degree of poverty aad misery. So *Grotius* (not amiss)

Ad astra tolli. Sublimi feriens sydera vertice.

amiss) expounds both these expressions, looking upon them as *Proverbial phrases*; the one signifying the highest pitch of outward felicity, which is called a *lifting up to heaven*; the other the lowest degree of misery, which is called a *casting down to hell*. This the Prophet *Isaiah* speaking of *Babylon*, *Isai.* 14. describeth the change of her condition in the like langvage. *How art thou fallen from heaven, O Lucifer*; verse 12. *Thou hast said in thine heart I will ascend into heaven, I will exalt my self above the stars of God*, verse 13. *Yet thou shalt be brought down to hell*, verse 15. And so *Hanna* in her song, speaking of Gods various dispensations and dealings with the sons of men, she saith that *he bringeth down to the grave* (*Sheol*, (saith the Original) *ad infernum*, (to *Hell*) *and lifteth up*, 1 Sam. 2. 6. In a like sense saith our Saviour here of *Capernaum*; though she was *lift up to heaven*, flourishing with all kind of outward prosperitie, being a great *Port Town*, (not unlike unto this where we now are) famous for *fishing*, and other merchandize, yet she should be *brought down to hell*, brought to extremity of misery. Which accordingly afterwards came to pass in the days of the *Emperour Vespasian*, who over-ran the whole Countrey of *Galilee*, spoiling that place amongst others. And what was the cause of this so sad a change? why, her not answering the means afforded her; so it there followeth, *verse* 24. *For if the mighty works which have been done in thee had been done in Sodom, it would have*

remained

remained unto this day; (In all likelihood they would have been converted thereby from their wicked wayes, and so have escaped that judgment;) *But I say unto you it shall be more tollerable for the land of Sodom in the day of Judgment, then for thee*, verse 24. *Sodome*, a place of monstrous and most flagitious wickedness, infamously famous for those three things, *Pride, fulness of Bread, and abundance of Idleness*, Ezek. 16. 49. besides many other horrid abominations which were therein, it being a sink of uncleanness, insomuch that God made it a spectacle of vengeance to all posterity, destroying it with *fire and brimstone from heaven*. Yet *Capernaums* portion of judgment at that day should be greater then hers. And why so? Inasmuch as she enjoyed those meanes which *Sodom* did not. True, there was a righteous *Lot* in *Sodom*, whose Example might have had some influence upon them; But in *Capernaum* was *Christ* himself preaching unto them, and confirming his doctrine by miracles. And this it was which aggravated *Capernaums* sin, and so heightned her judgment.

Thus the more light, the more means a people sin against, the greater is their sin. This is that our *Saviour* saith of the *Jews*, John 15.22. *If I had not come and spoken unto them, they had not had sin*; that is, comparatively, their sin had been nothing in comparison of what now it is. Expres to this purpose are those two known Texts of the Apostle to the *Hebrews*; the

The more light the greater sin.

the former *Heb.* 2. 2, 3. where comparing the times of the *Law* with those of the *Gospel*. *If* (saith he) *the word spoken by Angels* (the *Law* given upon mount *Sina* by the ministry of Angels, (as it is commonly expounded) or any other message sent by the Angels (as some conceive it) *was steadfast* (was of such force, and authority, that none who violated it escaped unpunished) *and every transgression and disobedience received a just recompence of reward; How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him*; that is, the doctrine of salvation, the *Gospel*, which is λογος σωτηριας, the *word of Salvation*, Acts 13. 26. being οδος σωτηριας, the *way of Salvation*, Acts 16. 17. bringing so *great salvation* as no other way can, even *eternal salvation*; which was preached and published first by *Christ* himself, then by his *Apostles*. This doctrine being of such consequence, and so clearly held forth, it maketh the sin of those who shall not hearken to it to be more heinous then of those under the Law; for which they must expect an answerable judgment. Consonant hereunto is that other place, *Heb.* 10. 28, 29. *He that despised Moses his Law died without mercy* (the crime being Capital. and so declared by the Law, it was not in the power whether of *King* or *Senate* to pardon it;) *Of how much sorer punishment suppose ye shall he thought worthy, who hath trodden under foot the son of God, &c. and hath done despite to the Spirit of Grace?* Thus sins against the *Gospel* are

are greater and more heinous then those against the *Law*. The more *light* the more *grace* a man sinneth against, the greater is his sin, and the greater shall his punishment be.

R: And it must needes be so as *Calvin* giveth the reason of it,) inasmuch as here is an addition of one sin which is greater then any of the rest, *viz. Sacrilega cælestis gratiæ profanatio, a Sacrilegious profaning and abusing of the grace of God.* Of all Sins none more heinous, none so heinous as this. This is the *Attribute*, which God is most tender of, his *Grace*; To have that sleighted, disregarded, trampled under foote by a contemptuous disrespect, this is a heinous addition to all former sins and offences. As suppose a *Malefactour* standing guiltie of some capital crime, and adjudged to dye, should so far sleight the grace and favour of his *Prince*, as to reject his *pardon* being tendred to him, casting it away, and trampling it under his feete, so not accepting the benefit of it, who but would looke upon this as a high aggravation of his former offenses, and adjudging him most worthy to die and perish in that his wilfull contempt, and refusall of mercy. Thus standeth the case. All the sonnes of men standing guilty before God by reason of Adams sin, and their own, and so obnoxious unto eternall death, it hath pleased God out of his abundant grace and mercy to grant a pardon to all those who

R. Grace abused a high contempt.

repenting of their ſinns ſhall beleive on the name of his *Son*. This *pardon* he holdeth forth in the preaching of the Goſpel. Now for any to ſleight this *Goſpel*, and the offer of grace and mercie in it, how can this be looked upon but as the higheſt contempt, and greateſt ingratitude, againſt the Majeſtie of God, and as a dreadful addition to all other offences, ſo calling for a proportionable weight of Judgment? That it is ſo it cannot, (I preſume) it will not be denyed. Bring we it home to our ſelves by way of *Application*. *Applic.*

Let that be directed onely two waies, by way of *Conviction*, by way of *Exhortation*.

Uſe. 1. Application to the nation in generall. Jeruſalem and England parallelled. In reſpect of ſpirituall priviledges.

1. By way of *Conviction*, Reflect we upon our ſelves, we of this Nation, we of this place, in *Jeruſalems* glaſs beholding our own face; beholding our ingratitude, our ſin, what mercies, what favours, whether temporal, or ſpirituall, was *Jeruſalem* bleſſed with which *England* hath not been? Was *Jeruſalem* lift up to heaven in reſpect of Spiritual priviledges, hath not *England* been ſo? were the *Oracles of God* committed unto them, and have they not been ſo to us? was *Chriſt* clearly held forth unto them, & hath he not beene ſo unto us in the preaching of the Goſpel, even *evidently ſet forth*, and crucified, *before our eyes* (as *Paul* tels his *Galathians* he was to them, Gal. 3). was *Jeruſalems* light greater and clearer then that which ſhone upon other Cities, and hath not *Englands* light (I may ſpeake it without flatterie) out ſhined the

the light of any other Nation in the world? was God pleased to send a continued succession of *Prophets* and *Apostles* unto them, and hath he not done the like to us in this Nation, sent a succession of able and faithfull ministers to declare and make known his mind, and will to us? Thus hath *England* been exalted above other Nations in regard of *special priviledges*.

To which also adde *temporall favours*, which how many, how great? what nation under heaven might compare with *England* upon that account? what peace, what plenty of all things? what tranquillity and prosperity did *England* for many yeares together enjoy, to the wonder if not envie of most other nations. Thus was *England* for a long time the favourite and darling of heaven, as *Ierusalem*. Temporall favours.

But now what returne hath she made of these mercies, these favours? Is not that too like *Ierusalems*? Have we not generally beene an ungratful and rebellious people, as they were? A people that have not *known the things which belong to our peace*, Temporal, and Eternall? A people which have not given that intertainment to *Christ* and his *Gospell*, that he expected. and other nations probably would have done? A people that have rather cast off the yoake of Christ, not induring his *goverment*, any Goverment that lookes like his; And for our temporal mercies, our peace, our plenty, have we not been even surfeited with them? Unanswerable returnes.

them? have we not waxed wanton by their *Abusing* our *peace* to the making of us secure, setled upon our lees; abusing our *plenty* (as evill stomacks turne good meats into ill humours,) turning it into pride, Luxurie, riot, and Excesse. Thus hath this nation under these long continued mercies been like unto a peice of ground, which being overmanured & grown too lustie, runs wilde, bringing forth a crop of *weedes*. Thus hath this abundance of mercies amongst us through the abuse of them brought forth abundance of *sinnes*. Neyther are we to this day bettered by all those sharpe *rods*, those severe corrections wherewith of late yeares God hath corrected us, but, *Israel* like, we even *revolt more and more*; as it were hating to be reformed. Such is the requitals such is the returne which *England* (I speake as to the greatest part therein) hath made unto her God.

A great Aggravation of Englands sin.

And what an Aggravation of her sin is this? That any nation should thus deal with their God, to walk stubbornly and rebelliously against him, it is inexcusable; but that a people so favoured, so honoured of God, as *England* hath been, should do this, this is a thing which God cannot but take more heynously at our hands, then at others. So the Lord maketh his complaint concerning *Israel* Isaiah 1. 2, 3. *I have nourished and brought up children, and they have rebelled against me. The oxe knoweth his owner &c. But Israel doth not know, my people doth not consider.* And may not he take up the like complaint,

plaint againſt *England*? God hath nouriſhed and tendred us as children, yet we have rebelled againſt him; *England* hath not known, *England* hath not conſidered. Now this he cannot but take worſe at our hands, then at the hands of any other nation. καὶ σὺ! And thou O *England*, that thou ſhouldeſt do this that thou ſhouldeſt make ſuch a return to thy God, for all his mercies and favours! This is an heinous aggravation of *Englands* ſin.

Threatning a proportionable judgment.

And aggravating the *ſinne*, what can we expect but that it ſhould alſo aggravate thy *Judgment*? So it did *Jeruſalems* here. Her ſin being upon this account greater then the ſin of any other place, ſo was her Judgment (as the verſes following ſet it forth.) No one place that the hand of God fell ſo heavy upon, as it did upon *Jeruſalem*. And have not we of this nation juſt cauſe to fear the like; that in as much as our ſins have exceeded the ſins of other nations, our judgments ſhould exceed alſo.

Application to the Town of Yarmouth in ſpecial.

And what is ſaid of the *Nation* in general, let it be applied to this *place* in ſpecial. Upon which it cannot be denied, but God hath beſtowed many ſingular mercies, both *Spiritual* and *Temporal*. Among other, preſerving us in the midſt of this late *fiery furnace*, which hath burnt ſo hot in moſt parts of the nation; to this day continuing our peace and liberty, not ſuffering the *ſword* (though ſhakē over us) to break in upō us in an hoſtile way, as it hath don upon māy other Cities & Townes. Now ſhal we ſtil perſiſt and go on in

our ſinful provocations, in ſleighting of Ordinances, profaning Sabbaths, abuſing creatures, &c. what can we expect but that as our ſinnes upon this account ſhall be greater then the ſins of other places, who have not enjoyed the like mercies, ſo ſhould our judgments be.

Uſe. 2. Exhortation. To indeavour an anſwerable return to mercies.

For the preventing of which ſuffer a word of *Exhortation.* All of us be we excited to indeavour an anſwerable return to the mercies and favours beſtowed upon us. Publick mercies, Private mercies; Spiritual, Temporal, Take notice of all, and ſtudy to anſwer all: Looking upon theſe differencing and diſtinguiſhing mercies, as ſo many obligations, and Engagements upon us, binding us to duty above others, let it be our care to walk anſwerably. In as much as God hath been pleaſed to exalt and prefer us above and before others, let it be our endeavour to go before others in all grateful and exemplarie obedience. That ſo theſe bleſſings which through the mercy and goodneſſe of our God we have, and do yet in ſo great a meaſure injoy, may not be (what otherwiſe they will) as ſo many teſtimonies againſt us, affording matter of a juſt *Exprobration.* Which is a ſad thing, *when God cometh to upbraid a people with his favours.*

A ſad thing for God to upbraid a people with his favours.

Mark it. That is *Jeruſalems* caſe, the Text, to whom our *Saviour* here ſpeaketh (as both *Calvin* and *Beza* (taking it from *Budæus*) conceive of it) not onely by way of *Commiſeration,* but alſo of *Exprobration.* As pitying, ſo upbraiding them. Pitying them in regard of the Calamitie

lamitie which he ſaw coming upon them, but withall upbraiding them with the mercies and favours which God had beſtowed upon them above others, to which they had made a moſt unworthy return. *Even thou!*] Thou whom I have done thus and thus for; thou for whom I have done more then for any other place upon earth, O, it is a ſad thing when God ſhall come thus to upbraid a people with his favours.

A thing which he is not ready and forward to do. So much we may learn from St. *James.* Jam. 1. 5. *If any man lack wiſedome, let him aſk it of God, who giveth liberally, and upbraideth not*; viz. thoſe who receiving his bleſſings thankfully, indeavour to make a right uſe of them. But as for thoſe who, being ungrateful for them, ſhall not walk in meaſure worthy of them, them he will upbraid, So he often doth ungrateful *Iſrael*; as elſevvhere, ſo *Iſaiah* 5. 1, 2. vvhere comparing *Iſrael* to a *vineyard*, he reckons up what offices he had done to it, in fencing, and planting, and mannuring of it, &c. accommodating it with all neceſſaries and conveniencies. And this he doth by way of *exprobration*, upbraiding them with thoſe favours for which they had made ſo ill a requital. And the like again *Jer.* 2. 5. *Thus ſaith the Lord, what iniquity have your fathers found in me? &c. Neither ſaid they Where is the Lord that brought us up out of the land of Egypt; that led us through the wilderneſs.* And ſo he goeth on, reckoning up

A thing which he is not ready to do.

Yet being provoked by ingratitude he will do it.

the many favours he had done for that Nation, which he doth in an upbraiding way; inaſmuch as they had ſhewed themſelves ſo ingrateful and forgetful as they had done. And the like doth our Saviour to thoſe Cities in the Text forenamed, *Mat.* 11. 20. ἤρξατο ὀνειδίζειν, *He began to upbraid them.* O take we heed that we do not give God juſt cauſe to do the like by us. And therefore what ſpecial mercies and favours God is pleaſed to beſtow upon us, take notice of them, be thankful for them, endeavour to walk worthy of them. This do we for *publick*.

Be thankful for, and walk worthy of publick mercies.

And this do we for *private* mercies. Is it ſo that God is pleaſed to bleſs any of us above other of our brethren in any kinde. Be it in our *Bodies* with health and ſtrength; In our *Eſtates*, with larger portions of this worlds goods, advancing us above the common ranke; In our *mindes*, inriching us with inward gifts and indowments of wit, wiſdome, knowledg, &c. O take we heed that theſe be not a matter of *exprobration* to us; that by our abuſing of them, not improving them, not walking worthy of them, we do not give God juſt cauſe to upbraid us with them. Conſidering that in this caſe every of theſe mercies will be as ſo many ſeveral aggravations of our ingratitude. This is that which the Lord by his Prophet *Nathan* tels King *David*, 2 *Sam.* 12. 7, 8. Where reckoning up the many favours he had done, and was ready to do for him; how he had delivered him out of the hand of *Saul*, how he had ſet him

Private mercies.

him upon the Throne of *Israel*, giving him his Masters House and Wives, and the House of *Israel* and of *Judah*. And (saith he) *if that had been too little, I would moreover have given unto thee such and such things*; then he cometh to expostulate the matter with him, why he should so deal by his God as he had done. *Wherefore hast thou despised the Commandement of the Lord, to do evil in his sight?* Thus God taketh the sins of his favourites more unkindly then the sins of any other. And therefore, is it so that God hath indeared any of us to himself by any special favours, wherein he hath preferred us before others, let us be so much the more watchful & careful over our walkings, that so he may never take up the like complaint against us, as our *Saviour* here doth against *Jerusalem*; *O that thou, even thou* shouldest do thus and thus! This it was that *David* took most heinously, that his favourites and familiars should prove treacherous to him, *Psal.* 41. 9. *Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lift up his heel against me.*] Some of his Courtiers & friends. Which our Saviour applieth unto *Judas*'s dealing with himself. *Joh.* 13.18. *He that eateth bread with me hath lift up his heel against me.*] This did exceedingly aggravate *Judas*'s sin. Had some of the *Scribes* or *Pharisees* done what he did, it had been no strange thing. But that *Judas* should do it; one whom Christ had so far honoured as to admit him to so near an attendance upon his person, to

make

make him one of his *Privy Counſel* (as it were) this highly aggravated his offence. O take heed leſt the like aggravation lie againſt any of us. And therfore, the more gracious God hath been or ſhall be to any of us, let us be the more grateful, the more watchful, the more careful to walk worthy of his mercies. I have done with the former of theſe Circumſtances, theſe Aggravations.

Second Aggravation, from the time.

Come we now to the latter, which is taken from the *Time*, and the *Seaſon*, [*In this thy day.*]

Q. And what is here meant by *Jeruſalems day?*

The word (Day) explained.

A. Day in Scripture it hath divers ſenſes and ſignifications. Literally and properly we meet with a *Natural* day, and an *Artificial* day. The one conſiſting of twenty four hours, the Suns Revolution; the other of the time of light, from morning to evening. Both which we finde in that one verſe, *Gen.* 1. 5. *And God called the light day, and the darkneſs he called night. And the evening and the morning were the firſt day.* By the firſt underſtanding the *Artificial day*, by the latter the *Natural.* But to let theſe paſs as nothing to our purpoſe.

Tropically and improperly the word is diverſly uſed.

1. Sometimes for the *time of mans life*, that ſpace which he liveth upon earth. *Your father Abraham rejoyced to ſee my day* (ſaith our Saviour to the Jews) *John* 8. 56. the time of my manifeſtation in the fleſh, and abode upon earth. *I muſt work the work of him that ſent me whileſt*

it

is day, John 9. 4. that is, whileſt I live here upon earth.

2. Sometimes it denotes the *time of grace under the Goſpel.* So the Apoſtle is conceived to uſe the word *Rom.* 13. 12. where he ſaith, *The night is far ſpent, the day is at hand.*] The *night*, the time of the *Law*, which was a time of darkneſs and Ignorance, wherein ſpiritual and heavenly myſteries were all clouded and vailed under ſhadows and figures. In oppoſition thereunto the time of the *Goſpel* is called, the *Day*, in regard of the clear manifeſtation of the grace of God, and of the myſterie of ſalvation to all ſorts, not onely to *Jews* but *Gentiles*. And ſo that other Text of the ſame Apoſtle is looked upon, 1 *Theſ.* 5. 5. *Ye are the children of the day*; living in Goſpel times. As alſo that other prophetical Text, *Heb.* 4. 7. *To day if ye will hear his voice*, (ſaith *David* ſpeaking of the time of the Goſpel, as it is there expounded.)

3. Sometimes it denotes any ſpecial *opportunity*, apt and proper *ſeaſon* for any tranſaction. So that forenamed Text may be underſtood, *John* 9. 4. *I muſt work whileſt it is day*; that is, whileſt I have opportunity. And ſo that other. *To day if ye will hear his voice*; whileſt the time and ſeaſon of grace laſteth, whileſt ſalvation is offered.

4. And laſtly, by *Day* ſometimes we are to underſtand a *ſet time* determined and appointed by God for ſome ſpecial purpoſe. In this ſenſe we find the word frequently uſed by the Prophets.

And

Jerusalems Day, what, the time of special grace.

And in these two last senses understand we the word here in the Text. *Jerusalems Day* was the time destinated and foreappointed by God, and foretold by the Prophets, wherein the light of the Gospel should shine forth unto her, and that more clearly then ever heretofore, and the offer of grace and mercy should be held forth unto her after a special manner. Of this *day*, this time, the Prophets make frequent mention. As the Prophet *Isai.* chap. 60. 1. *Arise, shine* (or *be enlightned*) *for thy light is come, and the glory of the Lord is risen upon thee.* So Zachary 9. 9. *Rejoyce greatly O daughter of Sion, for thy King cometh unto thee.* Both which had their accomplishment in the coming of Christ in the flesh; and particularly in his coming to *Jerusalem* at this time, in this manner, presenting himself to it as a *King*. So he himself applies the latter of these Texts, *Matth.* 21. 4, 5. And hereupon is this here called *Jerusalems day*; the day that had been so often foretold; the time wherein God did offer grace and mercy to her after a more special manner then ever he had done heretofore. Before he had often made offers of that kind unto her (as to the whole Nation of the Jews) by sending his *Prophets* to her. But now he doeth it by his *Son*. So our Saviour sets it forth in that known parable of the *Vineyard*, Matth. 21. 33, &c. *A certain man planted a vineyard.*] This *vineyard* was the *Church of the Jews* (Isaiah 5. 1.) whom God took to be a peculiar people to himself, performing

ming like offices thereunto that the Husbandman would do to his vineyard. Being thus planted he *let it forth to husbandmen, and went himſelf into a far Countrey*;] God ſeemed to leave that Church wholly to the care of the *Prieſts*. In proceſs of time he *ſends his ſervants to the husbandmen, that they might receive the fruits thereof*, verſe 34.] God ſends his *Prophets* to this Church, whom (by the Parable goeth on) *they beat and ſlew*, verſ. 35. So they did the former Prophets many of them. *Againe he ſent other ſervants, moe then the firſt, and they did unto them likewiſe*, verſe 36. Before the Captivity he ſent more Prophets to them then formerly, who found no better entertainment then the former. *But laſt of all he ſent unto them his ſon*, verſe 37. God the Father ſends his Son *Chriſt* into the world, with a ſpecial meſſuage unto the Jews, to require from them the fruits of all that grace and favour which had been ſhewen to them. And this was *Jeruſalems day*. The time of ſpecial grace and mercy offered unto them after a ſpecial manner. and that by Chriſt himſelf, wherein ſhe had a ſpecial opportunity tendered unto her, if ſhe had but had the wiſdome to accept it, to lay hold of it, and make uſe of it accordingly. Even the *time of her viſitation*, as the 44th verſe after the Text explains it.

But, *hinc illæ lachrymæ*, this was a matter of juſt lamentation. The *day* was come, and even now ſpent, but *Hieruſalem* had not an eye

to

to see it, a heart to make use of it. And this is which our Saviour here bewailes in them, and exprobrates to them; pities them for, and upbraids them with. *O if thou, even thou hadst known, at least in this thy day, the things which belong unto thy peace.*]

At least] what it here importeth.

At least] There is yet a further Emphasis in that *Interjection.* Καὶ γε ἐν τῇ ἡμέρᾳ σε ταύτῃ, *Et quidem in hâc die tuâ* (saith the *vulgar*) *even in this thy day. Hoc saltem tuo die* (saith *Beza*, whom our *Translations* follow) *At least in this thy day*] that is; though thou hast along time stood it out, refusing and rejecting many offers of grace, yet O that at the length thou wer't wise! Or [*If at least*] If after that thou hast slain so many *Prophets*, so many *servants* of mine, which have been sent unto thee with conditions of peace, yet thou wouldest receive me their *Master*, hearkning to the message which I bring. Or, [*at least*] If after all the unkinde and ungrateful repulses which my self hath hitherto met with, by thy obstinate rejecting of my *Person* and *Doctrine*, yet if now at the length in this my last Expedition, the last journey that ever I shall make unto thee, the last time of asking, now at the day of grace and salvation as to thee is expiring. If now at last thou mightest yet know &c. Thus our Saviour here maketh use of this circumstance as a further *aggravation* both of his *sorrow*, and their *sin*, their *stupidity* and *obstinacy*; that in this *day of grace*, wherein God was pleased to make such a gracious

a gracious offer of mercy to them, they ſhould yet ſtand it out to the laſt, ſo neglecting and letting ſlip the preſent opportunity, (as they had done many other) by the imbracing whereof they might yet have been happy.

Obſ. Not to take notice of the ſeaſons of grace, a ſad thing.

So ſad a thing it is for a people not to take notice of the ſeaſons of grace and mercy vouchſafed unto them, for their ſpiritual and temporal felicity and welfare, ſo as to make a wiſe uſe and improvement of them. This our Saviour here ſo ſadly lamenteth in *Jeruſalem*. And this we ſhall finde the Lord elſewhere ſadly complaining of in this people, the people of the Jews. As *Jeremy* 8. 7. *Yea the ſtorke in the heavens knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerves the time of their coming, but my people know not the judgments of the Lord.*] Thoſe poor creatures, (with many other) meerly by a natural inſtinct, they obſerve the times and ſeaſons of the year, and ſo order their going and coming accordingly; but that people *knew not the judgment of the Lord*, they tooke no notice of the ſeaſons of mercy and judgment; they ſaw not the judgements of God hovering over their heads, that ſo they might uſe timely means for the diverting of them. And this the Lord there chargeth upon them as groſs ſtupidity. And the like regardleſneſs of ſeaſons and opportunities, and the workings and diſpenſations of Providence, he elſewhere complains of againſt them, for by the ſame Prophet, *Jer.* 5. 4. *Surely theſe are poor, they are fooliſh, for they know*

know not the way of the Lord, nor the judgment [illegible] *of their God.* And by the Prophet *Isaiah* th[illegible] like, *Isai.* 5. 11, 12. Where he denounceth [illegible] *woe* upon that people for not *regarding the wo*[illegible] *of the Lord; not considering the operation of h*[illegible] *hands*; they had no regard of providential di[illegible] penſations; no regard of times and ſeaſon[illegible] whether of mercy or judgment. This is a gro[illegible] and deplorable ſtupidity; a juſt ground bot[illegible] of *Lamentation* and *Exprobration.* This is th[illegible] thing which our Saviour upbraideth the *Phari*[illegible] *ſees* and *Saddnces* with. They were curious ob[illegible] ſervers of times and ſeaſons in natural things [illegible] but in ſpiritual and heavenly they were altoge[illegible] ther ſtupid. So he telleth them, *Matth.* 16.2,3 [illegible] *When it is evening ye ſay it will be fair weather [illegible] becauſe the ſkie is red, &c.*] They were ver[illegible] obſervant of the uſual prognoſticks of fair o[illegible] foul weather, they could *diſcern the face of th*[illegible] *ſkie. But* (ſaith he) *can ye not diſcern the ſigns [illegible] of the times.*] they were not ſo wiſe as to tak[illegible] notice of the choiſeſt times and ſeaſons, ſuch as [illegible] that then was, being the time of the *Meſſia* [illegible] his comming unto them. So Saint *Luke* hath it [illegible] (as the *Syriack* alſo rendreth that of Saint *Mat*[illegible] *thew*) Luke 12. 56. *How is it that ye do not diſ*[illegible] *cern this time?*] This time of grace, wherein [illegible] the promiſed *Meſſia* cometh unto you, whom [illegible] you profeſt to have ſo long looked and waited [illegible] for; and which the *Prophets* have ſo clearly [illegible] pointed out to you, and is now evidenced unto [illegible] you by ſo many manifeſt ſigns and tokens, as [illegible]

were

were you not wilfully blinde, you could not but ſee this to be that time. This he chargeth them with, as groſſe ſtupiditie. And ſo indeed it is, when men ſhall not take notice of the *accepted time*, the *day of ſalvation*; not ſee what belongeth to their peace in *their day*, in the times and ſeaſons of Grace which God vouchſafeth unto them.

Eſpecially when God is pleaſed to manifeſt and make known his minde and will to them after a more clear and evident manner. That was *Jeruſalems* caſe here in the Text. God had made known to them the things belonging to their peace formerly; he had ſent his *Prophets* to them from time to time for that purpoſe; but now he did it more clearly, by ſending his *Son* to ſpeak to them, to tender himſelf to them in perſon. Now this rendred their neglect and contempt a great deal more heinous and inexcuſable; that *even in this their day* they ſhould not know, &c. For them to have been ignorant hereof at any time heretofore under the *Law*, had been inexcuſable, but much more under the *Goſpel*. Even as for men to ſtumble in the *twilight*, it argueth heedleſneſſe; but much more to ſtumble at *noon-day* (as the Prophet ſpeaketh of *Iſrael* in another ſenſe, *Iſa.* 59. 10). Thus where God is pleaſed to afford men but a little light, (ſuch as that was under the *Law*, which Saint *Peter* compareth to a *Candle*, a *Light ſhining in a dark place* (as that place is by ſome expoun-

Eſpecially when more clearly held forth.

ded) 2 *Pet.* 1. 19.) for men not to give heed unto that light, and take notice of the minde of God which is held forth by it, is a great neglect; but when the *day-ſtar ariſeth*, a clear light breaketh forth, ſuch as *Goſpel-light* is; now for men to ſhut their eies againſt the light, or not to make uſe of it by walking anſwerably to it, this is an high contempt, of which *Calvin* here ſaith rightly, *Contemptum manet ſeverior vindicta*; it hath a greater vengeance waiting upon it, then if it were a ſimple neglect. That it is ſo, I preſume, it will not be queſtioned. Bring we it home by way of *Application*, which I ſhall direct (as formerly) onely by way of *Conviction* and *Exhortation*.

Applic.

Uſe 1. A juſt Exprobation to many.

First by way of *Conviction*, how many are there who lie open to this juſt *Exprobration*? They have not known, they do not know, even in *this their day*, the things that belong to their peace. Not to ſpeak of others; bring we it home to our ſelves, and ſee whether the charge do not lie too juſtly againſt many of us. None of us but have had our *Day*, a day of grace and ſalvation, a time which God hath allotted unto us to look out for our ſpiritual and eternal welfare; which to ſome of us hath been a *Summers-day*, a long day. And not onely a long, but a *clear* day wherein God hath vouchſafed to us the means of grace and ſalvation in a comfortable manner, cauſing the light of his truth to ſhine forth moſt clearly unto us. And yet how many of us are there of

of whom it may bee too truly ſaid, That yet *even in this our day we have not known the things which belong unto our peace*, to our eternal peace and happineſſe. But ſtill we remain in our natural blindneſſe, and ignorance, and unbelief having made little or no improvement of theſe precious times and means.

Nay, notwithſtanding God hath come unto ſome of us after a more ſpecial manner, come near unto us in a more clear manifeſtation of his Will to us by ſome ſpecial providences, viſiting us with ſpecial *mercies*, or ſpecial *chaſtiſements*, thereby calling us unto Repentance, yet have we not *known the time of our viſitation*.

Now what ſtupiditie, what blindneſſe, what regardleſneſſe, what wretchleſneſſe is this? A heavie aggravation of our *ſin* for preſent, and (if not timouſly prevented) of our *judgment* for future. So doth many a ſoul in hell at this day finde and feel it; over whom (if it would any waies profit or advantage them) we might juſtly weep and lament, as our Saviour doth here in the Text; *O! if they had known in their day the things which belonged unto their peace*, how happie, how bleſſed might they have been? But now how wretched, how miſerable? theſe things being now for ever hid from their eies. Time was when they had their *Day*, they had their time of grace, wherein they injoied the means of ſalvation, ſo as had they but had the wiſedom to have made

use of them; happie, happie had they been to all eternitie. But letting slip that time, neglecting those means, trifling away, that *Day*, now the *night* is come upon them, even a night of blackness and darkness, an everlasting night, so as the *Sun* shall never rise unto them again; they are put into a hopeless, helpless and remedilesse condition. Not making use of the *light* whilest they injoied it, they are now (as Saint *Peter* saith of the *Apostate Angels*, 2 *Pet.* 2 4. *Cast down to Hell, and delivered into chains of darkness, to be reserved unto judgment.* Such is their condition now.

Use 2. All exhorted to know what belongeth to their happiness, in their day.

Which that it may never be ours, give way to a word of *Exhortation*. Every of us suffer our selves to be awakened and stirred up to take notice of *our day*, and so to take notice of it, that therein we may see and know the things which belong unto our peace, to our welfare and happinesse, and that both *temporal* and *eternal*.

1. Temporall happiness of the Nation.

1. For our *Temporal* happinesse. O! that we and all others in this Nation were but yet so wise, as in this our day to know the things belonging thereunto; so to know them as that we might complie with them.

What belongeth thereunto.

Q. But here (it may be) some of you will be ready to ask me, *What are these things?*

A. A Question not unuseful. In the resolution whereof I shall give you no other directions then what the Text it self giveth me the hint of.

1. Seek

1. Seek *Peace* it ſelf; I mean *external peace*. It is not for nothing (as I told you) that *Peace* is here, and ſo often elſwhere in phraſe of Scripture, put for *proſperity* and happineſſe. *Peace*, as in it ſelf it is one of the chief bleſſings upon earth, one chief part of this external happineſſe, ſo it is a thing which doth much conduce to the compleating of it. As *War* maketh a people miſerable; ſo *Peace* happie, making them flouriſh in all kinde of outward bleſſings. And upon this account ſeek we after this *Peace*, making this our Motto, *Pacem te poſcimus omnes*; all of us ſeriouſly deſiring and indeavoring after peace. 1. Seek peace it ſelf.

1. *Civil* Peace; the Peace of the *State*. It is the Prophet *Jeremies* Counſel to the Captives in *Babylon*, that they ſhould ſeek the peace thereof, *Jer.* 29.7. *Seek the peace of the Citie, whither I have cauſed you to be carried away Captives, and pray unto the Lord for it; for in the peace thereof ſhall yee have peace.* And the like do we for *England*. Pray for the Peace of it. Upon that depends her welfare and happineſſe. *Diviſions* haſtened *Jeruſalem* ruine. O! pray that *Englands* diviſions may not do the like to her. Seek the peace of the *State*, *Civil* peace. 1. Civil peace

2. And as Civil, ſo *Eccleſiaſtical*, the peace of the *Church*, *Pray for the peace of Jeruſalem*. Pſal. 122. 6. *Peace be within the walls, and proſperitie within thy palaces*, ver. 7. Upon *Jeruſalems* peace depended the peace of the whole 2. Eccleſiaſtical peace.

Nation of the Jewes. And ſurely upon the *Churches* peace in a great meaſure depends the peace of this Nation. And therefore ſeek after this peace; ſeek it from *God*; being earneſt with him that he would *heal our breaches*, giving *one heart and way* to his people. And promote it by all holy waies and means. But I ſhall not dwell upon this which I do but meet with by the by, taking the hint from the word in the Text. For the procuring the welfare of this Nation, ſeek *Peace* it ſelf.

2. Embrace the Goſpel of Peace.

2. And (Secondly) be we *ſons of Peace*. It is the direction which our Saviour giveth to his Diſciples when he ſent them forth to preach the Goſpel (in that fore-cited Text) *Luk.* 10. 5, 6. *Into whatſoever houſe yee enter, firſt ſay, Peace be to this houſe. And if the Son of peace be there, your peace ſhall reſt upon it.*] The *Son of peace*, ὁ υἱὸς εἰρήνης, that is, (as before I have explained it) ſuch perſons as were diſpoſed to receive and imbrace the *Doctrine of Peace*, the Doctrine of the *Goſpel*; where they met with ſuch perſons, there their *Peace* ſhould *reſt*; all the happineſſe which they had wiſhed to them, ſhould come upon them. Now would we in like manner that that peace which is to be wiſhed unto this Nation might thus *reſt* upon it; be we in this ſenſe υἱοὶ εἰρήνης, *Sons of Peace*, readily imbracing this *Doctrine of peace*, the Goſpel. This it was (as I have ſhewen you) which above all other things belonged to *Jeruſalems* peace, her receiving of *Chriſt* and his

his *Goſpel*. Had ſhe but done this, happie had ſhe been. That *England* may be ſo, have we a regard unto this. In this *our day* make much of God's *Religion*, make much of the *Goſpel*, which as yet through the goodneſſe of God is continued unto us. Let that at the length find ſuch entertainment amongſt us as it deſerveth. Let the *Meſſengers* thereof be received. Let their *feet* be accounted (as they are ſaid to be, *Iſa.* 52. 7.) *Beautiful, which bring good tidings, which publiſh peace.* This do the Miniſters of Jeſus Chriſt, who are *Meſſengers of peace*, bringing thoſe glad tidings of peace and reconciliation with God through Chriſt, publiſhing ſalvation. O! let their *feet be beautiful*. Let their perſons be welcom, much more their *meſſage*. While you receive *them* into your *houſes*, receive *that* into your *hearts*; ſhewing forth the power of it in your *lives* and converſations, by ſo walking as becometh the Goſpel. In this way ſeek we the *External* peace, welfare and happineſſe of this Nation.

Uſe 3. Spiritual and Eternal Peace to bee ſought above all, and that whileſt the Day of Grace laſteth.

However, in this *our day*, *ſeeke wee our owne peace, Eternall* peace; being all of us *wiſe for our ſelves*, ſo wiſe as in *this our day*, *to know what belongeth to our peace*; the peace and happineſs of our own ſoules, our eternall ſalvation. As yet through the mercie and goodneſſe of God *our day* is continued to us. The day of our *lives*. Whereas the *Sun* is ſet upon many others before our eyes: every day it goeth down upon ſome or other of our brethren, our Relation,

our friends, our aſſociates, and Companions. It is *night* with them. It is yet *day* with us. And as the day of our liues, ſo the *day of grace* and ſalvation is yet continued to us; Yet doth the *Sun of righteouſneſſe* ſtand over our *heads*; yet doth the light of the Goſpel ſhine forth unto us; yet is the *Golden ſcepter* of grace and ſalvation held forth unto us; *our day* is yet continued. Oh that in this *our day*, whil'ſt the meanes of grace are continued unto us, and we to the meanes, we might all of us ſee and know the things which belong nuto our peace. Which word of *Exhortation* I deſire it may come home to everie ſoule that heareth it. It may bee (and I feare it is ſo,) ſome and many of us have a long time ſhut our eyes againſt the light; we have not ſeen; we do not to this day ſee theſe things which do ſo nearly concern us: How many offers of grace and mercie have we ſleighted and rejected? God hath offered conditions of peace to us, intreating, beſeeching us by his Miniſters to be reconciled unto him; ſtriving with us by mercies, by chaſtiſements, by word, by the ſecret motions of his own Spirit. And yet for all this we ſtill ſtand out againſt him, harden our hearts againſt him, ſo as we will not receive *Jeſus Chriſt* upon Goſpel tearms, as our *Saviour* and *Lord*. Now unto all ſuch be it ſpoken in the language of the text. *Oh that you even you, at leaſt in this your day, did but know the things which belong unto your peace*! How ever you have

have moſt rebelliouſly and ingratefully withſtood many offers of grace, yet that now at the length, whil'ſt this day of grace laſt's, before the Sun ſet upon you, and your eyes be cloſedup with everlaſting darkneſs, you would come in & accept of theſe offers of grace, not ſtanding out any longer.

To that end conſider, firſt, that the time of *your life*, and of *Gods grace*, is but *a day*. [*This your day*]. A *day* is of no long continuance, ſpecially *a winters day*. A few houres the Sun is above the *Horizon*, but then it ſetteth, and leaveth a ſable darkneſſe upon the face of the earth. Such is the life of man, *a day*; and that (to make the beſt of it) a *winters day*; ſtormy and ſhort. *Brethren the time is ſhort* (ſaith the *Apoſtle*, ſpeaking of the time of mans life upon earth) 1 *Cor* 7. 29. How ſhort who knoweth? oftimes doth the Sunn go down upon man before it be well up. Oh therefore now up and be doing? The *day* is a time for *Action*, the *night* for *reſt*. *Man goeth forth unto his work, and to his labour untill the evening*, *Pſal.* 104: 23. And ſo is the day of this life. This is the time for the *working out of our ſalvation*. And therefore now ſet upon this work. *I muſt work the works of him that ſent me whil'ſt it is day* (ſaith our *Saviour* in that *John* 9. 4.), *the night cometh when no man can work*. The night of death. *There is no worke, nor device, nor knowledge, nor wiſedome in the grave, whither thou goeſt* (ſaith the *Preacher*) *Eccleſ.* 9. 10. *And therefore*

Motives:
1. The time of mans life and Ggds grace but a day.

fore (as he there maketh the uſe of it.) *whatſoever thy hand findeth to do, do it with thy might.* Thus do we the work of the particular calling, much more of the generall; the working out of our ſalvation, the making of our Calling and Election ſure. This do we? and that in *this our day. To day if you will hear his voice, harden not your hearts*, whil'ſt the day of *life*, and the day of *grace* laſteth; *Behold now is the accepted time, now is the day of ſalvation*, (ſaith the *Apoſtle* to his *Corinthians*) 2 *Cor.* 6. 2. And therefore (as he there preſſeth it upon them *ver.* 1. *Let not us receive the grace of God in vain.* This do they who injoy the outward meanes of ſalvation, but are not bettered by them; like the *earth* which receiveth the ſeed which is caſt into it by the hand of the Huſbandman, and drinketh in the former and latter rain, and yet remains barren; Let not us ſo receive the grace of God tendred and held forth unto us in the preaching of the Goſpel. But let it into our hearts, that taking root there it may bring forth *Goſpel-fruits* in our lives. And this do we *now*; Now *whil'ſt it is called to day.* Remembering that the time of *grace*, and of our *life*, is but *a day.*

2. Our Day.

2. And (ſecondly) remember that this is *our day.* [*In this thy day.*] This was *Jeruſalems day*, the *Jews day* wherein grace and mercie was offered unto them. The next was the *Gentiles day*; or the next was *Gods day*, wherein he would viſit them after another manner, in *judg-*

judgment, not in mercy. And therefore saith our *Saviour* here. *Oh if at least in this thy day!* And hear we him speaking the like to every of us this *day*. *Oh that you in this your day!* The time of this *life* is *our day*; A day that hath no *morrow*. And the time of *grace* is *our day*. Shall we let slip this *day*, then expect we *God's day*, even that *diem ultionem*, the *day of vengeance*. Such days our *Saviour* foretelleth were coming upon the *Jewes*, *Luke* 21.22. *These be the dayes of vengeance*; speaking of the time of *Jerusalems* destruction, wherein the *Lord* would severely revenge all those indignities offered to his Son. And such *dayes of vengeance* God hath for all obstinate sinners. It may be in this *life*: If not, yet at that *last day*, which wil be *a day of blackness* and *darkness*, *a day of wrath and revelation of the righteous judgment of God*. Now knowing the terrour of that *day*, Oh! that all of us would be perswaded now in this *our day* to look out, to take notice of what belongs to our peace and comfort at *that day*.

This is *our day*, a time allotted us by God for this purpose, to husband for the good of our souls. And 3ly this is but *one day*. As for the *Labouring-man* he hath many dayes allowed him to do his work in. And so, if he have lost one, he may yet recover it, get it up again at another time. But as for us, we have but one day. If that day be past, there is no recovery. *Soles occidere & redire possunt*; The *Sunn* setteth and riseth again upon the earth. But if the Sunn of our

3. But one day.

our *life*, and the Sun of God's *graee* be once ſet upon us, never look that it ſhould riſe upon us again. O! therefore, in the fear of God, be wee all of us awakened, and ſtirred up, that we may not ſleep nor trifle away this our day, either in doing of nothing, or that which is worſe, Remember that upon this *our day* depends our *Eternitie*. And therefore now *whil'ſt it is called to day*, all of us look out to what belongs to our eternall peace. Behold, at this day the *Lord Jeſus is riding in triumph in the midſt of his Ordinances*, as here he did to *Jeruſalem*, in the midſt of his Apoſtles and Diſciples; O that there were ſuch a heart in every of us, that wee might now *Liſt up, ſet open thoſe everlaſting doors*, the doors of our ſouls that this *King of Glorie might enter in*; that the *Lord Jeſus* might come and take a full poſſeſſion of all our hartes, ſo as to rule thereby his Word & Spirit. Then *quàm felices & beati*, how bleſſed and happie ſhall wee be? Such uſe make wee of this *Generall day*, this day of *Grace*.

Particular days in the general day.

Wherein there are alſo *particular days*, particular times and ſeaſons, in which Chriſt cometh unto men (as here he did to *Jeruſalem*), offering himſelfe to them after a more ſpeciall manner. This is that which he tells the *Laodicean Angel*. Rev. 3. 20. *Behold I ſtand at the doore and knock*. So he doth at the doors of mens Conſciences, where he knocketh both by *Outward means*, by his Word, by mercies & Chaſtiſements, every of which is a knock at this

this door; and by *inward motions* of his Spirit. Now is it ſo that Jeſus Chriſt thus knocketh at any of our hearts, at this, or at any other time; let us forthwith *open unto him.* That is the meaning of every ſuch *knock. It is the voice of my beloved that knocketh* (ſaith the *Spouſe*) *ſaying open unto me,* Cant. 5. 2. And this doe we, receiving him into our hearts by Faith, that he may dwel theare as a *Saviour* & a *Lord.* And this do wee *forthwith.* Not knowing but this may be the *laſt knock* (as this was the laſt time that ever our Saviour knocked at *Jeruſalem's gates*): which if it be and ſhall be ſleighted, then what remaines but a juſt retaliation, even that which we meet with *Luke*: 13, 25. That the *doore being ſhut, wee ſhould ſtand without and knock,* receiving no other Anſwer but that which is there returned, *I know yee not, whence ye are.* Or that which wee finde in the cloſe of the Text, that *the things which belong to our peace ſhould be from thenceforth hid from our eyes.* So it followeth.

But now they are hid from thine eyes]. *In which* words wee have *Jeruſalem's Doom,* or *Judgment,* (the *ſpirituall* part of it, for that onely I intend to deal with). *A Judgment* anſwearing to their *ſinn.* Their *Sinn* was, that they *had* not ſeene, they *would* not, when they might; Their *judgment* is, that as they *did* not, ſo *ſhould* not ſee what they might have done, *But now they are hid from thyne eyes*] Jeruſalems doom.

Q. But what was thus hid?

A. 'Expli-

Vide Gerhardi Harmon. ad loc.

A. Ἔκρυβη. *It is hidden.* A verbe of the Singular number; admitting (ſay ſome) of a two-fold reference. *Either* to *what went before*, or *what followeth after*.

Judgment hidden from Jeruſalemites.

1. *To what followeth after.* So it is looked upon by ſome, as relating to what our Saviour in the ſubſequent verſes foretelleth concerning the finall deſtruction and deſolation of *Jeruſalem. The daies ſhall come upon thee, &c.*] This was hid from their eyes. A truth. It was ſo, and that through their *incredulitie*. Often had they heard the judgments of God denounced againſt them, as by the Prophets, ſo by Chriſt himſelfe, but they gave no credit to what they heard. Their eyes being blinded with their preſent temporall proſperitie, and with the ſpiritual privileges which they then injoying, looked upon as intailed upon them and their poſteritie, they were readie rather to make a mock of all threatnings of that nature. Flattering themſelves, even as *Babylon* is ſaid to do, *Iſa.* 47. 8. which *ſaid in her heart, I am, and none elſe beſides me* (ſhe was a *Nonſuch*), *I ſhall not ſit as a Widow, neither ſhall I know the loſs of Children.* Thus did *Jeruſalem*; what ever was told her, by whomſoever, yet ſhee did not, ſhee would not beleeve that ever ſuch a change ſhould happen unto her. This was *hid from her eyes*. And even this was a ſad thing, deſerving to be lamented over, in as much as hereby their condition was rendred the more deſperate. But I ſhal not inſiſt upon this.

2. More

2. More properly theſe words are conceived to look backwards, relating to what went before. And ſo much thoſe particles doe intimate unto us; [But now], as looking back to the words precedent, *If thou hadſt knowen, even thou, at leaſt in this thy day the things which belong to thy peace? But now they are hid from thine eyes*; viz. the *things* themſelves, or the *knowledge* of thoſe things. Things belonging to Jeruſalems happineſſe hid from her eies.

Q. But how is this here ſaid to be *hid from their eyes?*

A. Why, it was ſo for the *Preſent*, and it was ſo for the *future*. For the preſent, they *did* not ſee it; for the future, they *ſhould* not ſee it. And that both for the preſent and future.

Q. But how came it thus to be hid?

A. Hereof a double ground or Reaſon may be aſſigned.

1. Their *owne willfullneſſe* 2. *God's righteous judgment*. Through the former it was, that they *did* not ſee, and through the latter it was they *ſhould* not ſee what belonged to their peace. Upon theſe two I ſhall inſiſt ſeverally. The ground thereof double.

1. This was hid from their eies, through their *own wilfulneſſe*. They would not ſee what belonged to their peace, their temporal and eternal happineſſe. Notwithſtanding that it had been clearly revealed and held forth unto them, yet they ſhut their eies againſt the Light. This is that which our Saviour chargeth upon this people, the people of the Jews in 1. Their own wilfulneſſe.

in that known place, *Joh.* 3. 19. *Light is come into the world, but men loved darknesse rather then light.* So was it with the generalitie of that Nation. *Christ*, who was the *light of the world*, he was come into the world, and in particular come unto them, declaring and making known to them what belonged to their peace. But they *loved darknesse*, the darknesse of *sin* and *ignorance*, preferring it before the heavenly light of Divine Truth, which shone forth unto them. Such was their obstinacie, that they even closed their eies, and would not see. So our Saviour himself sets it forth, *Mat.* 13. 14. where citing the prophecie of the Prophet *Isaiah*, he sheweth how it was verified in that people of the *Jews* in his time. *In them* (saith he) *is fulfilled the prophesie of the prophet Isaias, which saith, Behold, hearing yee shall hear, and shall not understand; and seeing yee shall see, and shall not perceive.* (though they daily heard the Word, & saw the Works of Christ with their bodily ears & eies, yet they did not believe him, or in him). How so? The reason followeth in the next verse. *For this peoples heart is waxed gross, and their ears are dull of hearing, and their eies they have closed; lest they should at any time see with their eies, and hear with their ears, and understand with their hearts, &c.* Such was the wilful obstinacie of that people, that they even stopped their ears against the *Word* of Christ, and closed their eies against his *Works*, they would

not

not ſee what belonged to their peace; and in this way it came to be *hid from their eies*. And this our Saviour here taketh up as a juſt matter of *Lamentation* to him, and *Exprobration* to them; bewailing them for it, and upbraiding them with it.

And ſo it is, *Wilful ignorance is a matter of juſt Lamentation, and Exprobration to a people.* So our Saviour here taketh notice of it in *Jeruſalem. But now theſe things are hid from thine eye. Hoc non dicitur ad levandam Hieroſolymæ culpam* (ſaith *Calvin* upon it.) our Saviour doth not ſpeake this any wayes to *excuſe*, or *extenuate Jeruſalem's fault*, but to aggravate and highten it. Such is *wilfull* and *affected ignorance*. True indeed, as for *ſimple* ignorance, where men are ignorant through the want of the meanes of knowledge, that excuſeth a *tantô*, in part. *The ſervant which not knowing his Maſters will, did commit things worthy of ſtripes, ſhall be beaten with few ſtripes* (ſaith our Saviour in the Parable) *Luke* 12. 48. In as much as he ſhould have known it, and might have known it, had he enquired after it, (which he ought to have done,) therefore his ignorance doth not wholly excuſe him, yet being an extenuation of his fault, it is ſo alſo of his puniſhment. *Simple ignorance* of the minde and wil of God as concerning what we do or beleive, is no juſt plea for any, no juſt excuſe, in as much as they are by duty bound

Obſ. Wilful ignorance a ſad and ſinfull thing.

to know it, & might know more of it then they do, were they not wanting in the inquiry after it. But *wilful affected ignorance*, when men refuse to know, close their eyes against the light, & stop their eares against instruction, shutting it out of their souls, this is an high aggravation of the sin and punishment of those that are guilty of it.

R. Being a contempt against God.

R. And well may it so be looked upon, in as much as it is not a meer neglect, but carrieth a *contempt* with it. Now we know with what an eye *Contempts* are looked upon in the Courts of men upon earth. When men refuse to take notice of their *Orders* and *decrees*, this is highly taken as being an affront to the *Court*, and the offendors are severely proceeded against. And so is it in the *Court of heaven*; when men shall refuse to take notice of the minde and will of God clearly intimated unto them, this being a contempt, an *affront to heaven*, God cannot but take it highly at the hands of those that are guilty of it, and make them know that he doth so. So much we have fully expressed in those words of *Wisdome*, *Prov.* 1. 24. *Because I have called and ye have refused &c. ye have set at nought all my counsell, and would none of my reproof; I will laugh at your calamity &c.* And again *vers.* 29, *For that they hated knowledge &c. Therefore shall they eat the fruit of their own ways &c.*] Of such dangerous and desparate consequence, is it to shut out

any

any beam of divine light, out of the soul, to stop the ear against any word of God.

To close the eyes against Gospel-light a high contempt.

Specially when men shall close their eyes against *Gospel-light*, stop their ears against the *word of life*, the word of grace and salvation. This was *Jerusalems* case here. She did not, she would not know the things belonging to her eternal peace, notwithstanding he who was the *Prince* and *Lord of peace*, the great *Peace-maker*, the *Son of God* himself came to preach peace unto them, to shew them what it was that was of so great concernment to them, yet they would not hearken to him. And by reason hereof these things were now hid from their eyes. And upon this account the *Lord Jesus*, as a tender hearted *Saviour*, here so passionatly weepeth over them. And surely of all things that can happen unto man upon earth, there is no one thing more deplorable then this, when men are thus wilfully blinde, obstinately ignorant.

Applica. Too many among our selves guilty hereof.

And (to make some *Application* of this *Branch*) Is not this the case of too many among our selves at this day. Alass, how many such poor ignorant souls are every where to be found? Men and women willingly and wilfully ignorant of what concerneth their eternall peace. They cannot say it is for want of *light* that the are *blind*; that they do not see. No, the light of the *Gospel* hath for a long time shone forth unto them. They have been

born and brought up in *Goſpel-times* and places; where they have injoyed the meanes of grace and ſalvation in a plentiful manner: So as in this reſpect they may be called *Children of the light*, and *Children of the day*. And yet for all that they walk in darkneſs; the things which belong unto their eternall peace are hid from their eyes. They do not ſee, becauſe they will not ſee. They have no deſire to be acquainted with the myſterie of ſalvation; and ſo continue ſtrangers to it. A moſt deplorable ſtate and condition.

A thing to be lamented by others.

So let it be looked upon by *others*; by thoſe whoſe eyes God hath opened to ſee what they do not. Whil ſt they ſee theſe things hid from them which God hath revealed to themſelves, let them, (bleſſing God for this his free grace which hath cauſed them thus to differ) in imitation of their bleſſed *Saviours* pittie and compaſſionate this their wilful obſtinacie and blindneſſe. This we may find the *Lord* ſometimes ſadly bemoaning in this his people, the people of the *Jewes*, Jer. 4. 22. *my people is fooliſh, they have not known me; they are ſottiſh children, and they have no underſtanding*. And the like wee may hear the *Prophet* doing in the *Chapter* following, *Jer.* 5. where complaining of the incorrigibleneſſe of that people (the generality of them) under the Judgment of God; how notwithſtanding God hath ſtrucken them yet they were not ſenſible, they had *made their face*

face harder then a Rock, (as he ſpeaks *ver.* 3.) he then bemoaneth and pittieth this their condition in the next verſe, *Therefore I ſayd ſurely theſe are poor, they are fooliſh &c.*] of all follie none like this; when men do (as it were) *ſanis inſanire*, they are wittingly mad or fooliſh. They will not ſee what belongeth to their peace. O pitie we them that are in this condition!

And O that they might be perſwaded to pitie themſelves! to mourn over this their deſperate obſtinacie. This they ſhall do, ſooner or later; it may be when it is too late. So they may hear ſome of their Companions doing; as *viz.* that impure *Adulterer*, whom the *Wiſeman* ſpeaks of, *Prov.* 5. Who having *given his honour unto others, and his years to the cruel* (as the 9 *ver.* hath it) having ſpent both his reputation, and eſtate, and ſtrength upon Harlots, who ſeeking nothing but themſelvs, care not how they make a prey of others, oft-times with their honeſty putting off alſo all kind of humanitie; then he cometh to *mourn at the laſt, when his fleſh, and bodie are conſumed* (as it followeth *ver.* 11.), finding nature decaied and ſpent, and his bodie (it may be) ſeized upon by ſome foul and loathſome diſeaſe, (ſome of which (it may ſeem) were wont to attend this ſin in thoſe times, as well as in theſe,) feeling his *bones full of the ſin of his youth* (as *Zophar* ſpeaks, *Job* 20. 11.) now he cometh

Much more by themſelves.

cometh *rugire in noviſſimis* (as the Original hath it). *At his laſt*, ſeeing how he hath by his lewd and diſſolute courſes brought himſelf to an untimely and infamous end; now he *roareth*, roareth *as a Lion* (as the word there properly ſignifieth). Seeing himſelf ready to go to hell, now his ſoul is filled with more horror, then ever his bodie was with pleaſure. And mark what followeth, *ver.* 12. *And ſay, How have I hated Inſtruction, and my heart deſpiſed reproof? And have not obeied the voice of my teachers, nor inclined mine ears to them that inſtructed me.*] Lo here the true original of all his miſerie; which though before he would not, yet now when it is too late he is brought to acknowledge, even his not hearkning to Inſtruction. O take heed that it may never be ſo with any of you! that you be not at your latter ends brought to mourn upon any ſuch account.

הם *Rugiit. proprie Leonum*; Buxtorf:

Inſtruction and reproof not to be ſlighted.

Which that you may not, do not any longer what he did, *hate inſtruction, deſpiſe reproof*. Do not ſtop your ears againſt the truth of God held forth unto you in the Miniſterie of his Word, diſcovering unto you the ſinfulneſſe of thoſe waies and courſes wherein you have walked, and ſhewing you how you ought to walk ſo as you may pleaſe God, do not ſhut the counſel which the word giveth you, out of your hearts. Do not any longer *ſay unto God, Depart from us*. This do all obſtinate ſinners,

sinners, who living under the means of grace, do yet go on in their sins. So *Job* describeth some of them, *Job.* 21. 13, 14. *They spend their daies in wealth,* (living in jollitie, and mirth, & pleasure, happily injoying an interrupted course of prosperitie, not being acquainted with those crosses and afflictions which befall others), *Therefore they say unto God, depart from us, for we desire not the knowledge of thy Law.* This do too many even among our selves; though with their tongues they dare not, yet with their hearts, and in their lives they speak as much; plainly manifesting to the world by their words and actions, what the thoughts of their hearts are; *viz.* That they do not desire to have any acquaintance with God, or his Word; to know his minde and will that they may do it. And thus are the things which belong unto their everlasting peace *hid from their eies.*

The desperate condition of obstinate sinners.

O most sad and deplorable condition! what hope can there be of such an one? Upon this account our Saviour here looketh upon *Jerusalems* estate as most forlorn and desperate. She neither had, nor would see what belonged to her peace. So as through her wilful ignorance this was hid from her eies. And therefore let her now make account of what followeth; *The daies shall come upon thee, when thine enemies shall cast a trench about thee, &c.* And even such is the condition of all wilful

and obſtinate ſinners, who ſhut out the light of Gods truth out of their hearts, will not give way to the admonitions, directions, convictions of the Word and Spirit, ſo as to be wrought upon by them, to be changed and reformed in their hearts and lives, let them make account that the like *daies* ſhall come upon them; daies of *blackneſſe* and *darkneſſe*, daies of *judgment* and *vengeance*; it may be *temporal*, (which they have juſt cauſe to fear, continually hanging over their heads) however, *eternal*.

An alarum to ſuch.

And O that now the terrour of the Lord might fall and take hold upon every one of you, whoſe condition this is! that being awakened, you may be alſo perſwaded to open your eies, to ſet open the doors and windows of your ſouls, to let in the *Sun of righteouſneſſe*, to let in that heavenly light which ſhineth forth unto you, that ſo the *things which belong unto your peace*, your eternal peace and happineſſe, they may be no longer *hid from your eies*; which if they ſtill be through your obſtinacie and wilfulneſſe (for other cauſe you can aſſign none), then take heed leſt that God, whoſe patience you have abuſed, and whoſe grace you have rejected, do in his moſt righteous judgment ſeal up your eies, paſſing an irrevocable ſentence upon you, that ſeeing you will not ſee, therefore you ſhall not ſee, but that

theſe

theſe things be now from henceforth for ever hid from your eies.

And ſo I am fallen upon the ſecond *Particular*, the ſecond *ground* and *cauſe* of this *blindneſſe* in *Jeruſalem*.. The things belonging to her peace were hid from her eies, as through her own wilful obſtinacie, ſo alſo through *Gods righteous judgment*. And thus they were hid not onely for the *preſent*, but alſo for the *future*. Νῦν δὲ, *But now they are hid from thine eies*;] That is, from henceforth; ſo as now thou ſhalt not ſee them, and that through the righteous judgment of God, hiding them from thee.

2. The ſecond cauſe of Jeruſalems blindneſs, Gods righteous judgment.

Thus it is, *Daies of Grace have their dates*. Mark it. This is the Obſervation which this paſſage naturally yieldeth us; *Daies of Grace have their dates*. Times and ſeaſons, wherein the Grace and Mercie of GOD is offered and tendered to the Sons of men for their acceptance; they are limited, they have their terms and boundaries, beyond which they ſhall not extend. Hence is it that they are called by the name of *Daies*. *If thou hadſt known in this thy day*]. Now a *Day* is a determined time. However there are *Winter-daies* and *Summer-daies*, ſome ſhorter, others longer, yet each is limited and meaſured by the motion of the Sun. And ſo are the *Seaſons of Grace* which God vouchſafeth unto the Sons of men upon earth: though ſome are longer then

Obſ. Days of grace have their dates.

then others, yet all limited, all determined by God. What the Prophet *Habakuk* saith of *Prophetical Vision*, *Hab.* 2. 3. *The Vision is for an appointed time*, the same may be said of these gracious dispensations, the offers and tenders of grace and mercie; they are for an appointed time. *Daies of Grace have their dates*, their limits.

1. Nationall days.

So have both *National* and *Personal* daies. 1. *National daies*, wherein God offers mercie to communities of men, these are limited. So it was we know with the *old world*, concerning which we may hear God declaring his purpose, *Gen.* 6. 3. *My spirit shall not ever strive with man, for that he also is flesh, yet his daies shall be an hundred and twentie years.* A long time God had striven with the men of that generation. He had so done, and that both *outwardly* and *inwardly*. *Outwardly*, as by his *Works*, so by his *Word*, which was preached to them by *Noah*, whom Saint *Peter* calleth, Δικαιοσύνης κήρυκα, a *Preacher*, or publisher of *Righteousnesse*; of the righteous judgments of God in case they should not repent, to which in the name of God he perswaded them. By him it was that *Christ went and preached to the spirits in prison* (as the same Apostle hath it) 1 *Pet.* 3. 19. This he did by the Ministerie of *Noah*, or some others, who were inspired by him; In and by them he preached to the men of that generation, who were then alive, but

at

at this time, when *Peter* wrote that Epistle, *dead*, and their *spirits*, their souls (many of them) in the prison of Hell. And besides this Outward striving by his Word, he did also strive with them *Inwardly* by the inward motions and operations of his *Spirit*, pressing and urging their consciences to Reformation and Repentance. Thus he had striven with them, and that long, but he will not ever so do. *My Spirit shall not ever strive with Man*]. And thereupon hee limits them a time for their Repentance: *The daies of Man shall be an hundred and twentie years*]. Not that the time of man's life should not afterwards exceed that number of years, for we finde diverse after the Flood living much longer; but so long should their day of grace and mercie last. So long a time out of his gracious indulgence God would yet allow to that generation to bethink themselves, to reform their hearts and lives in; which if once past and not improved for the end to which it was allotted them, then they must look for no more mercie, but a deluge of vengeance should sweep them off from the face of the earth. To this I might subjoin that of *Nineveh*, which had her *fortie daies*, and no more allowed unto her for the same end. *Fortie daies and Nineveh shall be destroied*, *Jon.* 3. 4. *viz.* except within that time they repented, which condition God reserved to himself. Thus there

is a time appointed and determined by God, which though he do not declare to others, yet he hath set down with himself, how long hee will strive with a Nation, a people, how long he will wait for their Repentance; which time being past, then the date of mercie is out. So it was with *Jerusalem* here; she had had her *Day*, a day of grace, and that a long day; wherein she might have seen what belonged to her peace, but that day being now spent, *Now these things are hid from her eies.*

2. Personall days.

2. And as Nationall so *Personall* dayes. The times and seasons allotted unto particular persons, for their accepting the offers of grace and mercie held forth unto them, these also are limited. So is not onely the *Common* and *Generall* day; The time of this life, beyond which the tenders of mercie do not extend. *Now is the accepted time, now is the day of salvation* (saith the *Apostle*, 2 *Cor.* 6. 2. speaking (as he is conceived) of the time of this life). This is the *day of grace*. If this day be gone, mercy is gone. As for those who have here abused the patience and long sufferance of God, not considering that it should have led them to repentance; so sleighting the offers of Mercie, let them look for nothing but Justice hereafter. That rich *Glutton* who would not out of his abundance spare poor *Lazarus* a crum of bread, being in hell may call and crie for a drop of water to cool his tongue

The generall day, the time of this life.

tongue with, and yet go without it. The Sacrifices of Grace and Mercie are onely ſo long as this day of grace laſteth, during this life. If this be gone, then *as the tree falleth* (towards heaven or hell) *ſo it lieth.* Death cloſing up the eies of impenitent ſinners, then are the things which belong to their peace, their happineſſe, for ever hid from them.

But alſo *Particular daies*, particular times and ſeaſons, and that during this life. Certainly ſuch times and ſeaſons there are: As there are appointed times for all other occaſions. *To every thing there is a ſeaſon, and a time to every pupoſe under heaven,* (ſaith the Preacher) *Eccl.* 3. 1. So it is to things *Natural*; however to us they may be *Caſual*, and in themſelvs *Contingent*, or it may be *Voluntarie*, left to the will of man; yet they are all determined, as for other circumſtances, ſo for the *time*, and that by God, who doth by his Providence order and limit them for their begining, duration, ending. And ſurely ſo it is in things *ſupernatural*; he who hath thus bounded and limited all other things upon earth, hath not left his own gracious diſpenſations *ſine die*, at an uncertaintie; but hee hath alſo ſet down with himſelf a day, a time for them, beyond which they ſhall not extend; ſo as if that be expired, there is no more room for mercie. The truth of this we may ſee in thoſe *Rebellious murmurers* amongſt the *Iſraelites* Particular days.

elites. A long time God striveth with them. *Fortie years long was I grieved with this generation* (as the Psalmist hath it) *Psal.* 95. 10. All that time they *tempted God, and proved him, and saw his works* (as the Apostle goeth on) *Heb.* 3. 9. So long experience they had of the gracious presence of God in the midst amongst them, manifesting his power and mercie in delivering, protecting of them, and providing for them, yet they tempted and proved him, not believing what he had said unto them, nor yet so considering what he had done for them, as to trust in him, and rest upon his Providence. Thus did they *err in their hearts, not knowing the wayes* of their God (as it there followeth, *ver.* 10.) Now herewith the Lord was (as well he might be) *grieved*, offended, provoked, yet bearing with them; but to hee would not ever do. Having born it to tie years, then he will bear it no longer; [*So I sware in my wrath, they shall not enter into my rest*, ver. 11.] They should never come into the earthly *Canaan*, the land which he had promised unto *Abraham* as a resting place for his Posteritie. Which sentence was accordingly executed upon those *murmurers*, whose *carkases fell in the wilderness* (as it followeth *ver.* 17.). None of them who came out of *Egypt*, from twentie years old and upward, entering into *Canaan*, save onely *Caleb* and *Joshua*, (as you have it foretold *Numb.* 14. 29, 30.

29,30.). So was it with them as to the *Earthly Canaan*, and ſo ſhall it be with all obſtinate and obdurate ſinners as to the *Heavenly Canaan*, that eternal reſt (whereof the earthly Canaan was a Type): However God may ſtrive with them for a time, and it may be a long time, yet there is a time when he will ſtrive no more, but will paſſe a peremptorie ſentence upon them, that they ſhall never enter into his reſt; ſo ſhutting the door of mercie againſt them.

The door of mercy ſometimes ſhut in this life.

Which he doth, and that (as I ſaid) often *in this life*. We know how it was with *Eſau*, that *profane Eſau*, ſo ſtigmatized and branded by the Apoſtle, *Heb.* 12. 16. for his ſo far undervaluing of that high privilege of his *primogeniture*, his *Birthright*, to which was annexed the *Covenant*, as to ſell it for a *morſel of meat*, (or a *meſs of Pottage*) when afterwards he came to make ſuit for it, he was rejected. So you have it in the verſe following, *ver.* 17. *For yee know* (ſaith the Apoſtle) *how that afterwards when he would have inherited the bleſſing, he was rejected; for he found no place for repentance, though he ſought it carefully with teares.* Thus however before he ſleightly eſteemed that privilege, yet being better adviſed, upon ſecond thoughts, he ſeeketh it, & that earneſtly, but all in vain, *For he found no place for repentance*; *viz.* in his Father *Iſaac*, who had conferred that bleſſing upon his other Son

Son *Jacob*; he could not with all his tears move him to repent of what he had done, so as to recall his grant, and confer the blessing upon him. Herein was he a *Type* of profane obstinate sinners, who sleight and despise the grace of God when it is offered and tendered unto them. Afterwards it may be, when God cometh to open their eies, to awaken their consciences, and to convince them of what they have done, and to discover to them the miserie of that state wherein they are, then they seek and crie for mercie, and yet go without it; the *Decree* then (as it were) falling in travel, and begining to *bring forth* (as the Prophet speaketh, *Zeph.* 2. 2.) the door of mercie is shut against them:

R. The contempt of grace hereby vindicated.

R. Which God doth (as I sayd) in his *most just and righteous judgment*; thereby vindicating the contempt of his *grace* and *mercy*: which is an attribute that God is tender of, and will not indure to have trampled upon. So as where that will not take place, *Justice* shall. Hence is it that God shuts the door of mercie against those that have rejected it when it was offered to them; refusing to hear them, who have refused to hear him. So *wisdom* sets it forth in that Text, which I willingly repeat, *Prov.* 1. 24. *Because I have called and ye have refused, &c. Therefore I will also laugh at your Calamitie, I will mock when your fear cometh.*

When

When your fear cometh as deſolation, and your deſtruction cometh as a whirlewinde, &c. *Then ſhall they call upon me, but I will not anſwer, they ſhall ſeek me early, but ſhall not find me.* ver. 28. 29. A juſt retaliation and requital, that whileſt men ſhall let *Jeſus Chriſt ſtand at the doores of* their hartes and *knock* (as he tells the Church of *Laodicea* that he did *Rev.* 3. 20) and yet not let him in, that he ſhould ſhut the door againſt them, ſo as though they knock, yet they ſhall finde no audience, no enterance.

Obj. 1. But is not this directly contrary to the promiſe which our Saviour maketh, *Mat.* 7. 7, 8? Where incouraging his Diſciples to Pray, he bids them, *Aske, and it ſhall be given you, ſeek and you ſhall finde, knock and it ſhall be opened unto you. For every one that asketh receiveth; and to him that knocketh it ſhall be opened.*

Obj. 1. The promiſe of opening to them that knock cleared.

A. 1. For Anſwer to this, Take we notice (1) Who they are to whom our Saviour here ſpeaketh, *viz.* to his *Diſciples*, ſuch as had received him, and believed on him. Now ſuch indeed have the promiſe of audience and acceptance at all times. Being *favorites of heaven* they have alwaies free enterance to the *Throne of grace*, ſo as they may come thither at all times with *confidence* and *boldneſs* (as the Appoſtle exhorts them to do, *Heb.* 4. *laſt*); This being a

Anſw. 1. This promiſe made to believers.

privilege purchased for them by the *blood of Christ* (as the same Apostle sheweth, *Heb.* 10. 19.) But not so others. Not so rebellious and obstinate sinners. What have they to do to take the name of God into their mouthes, by invocating of him? seeing they are such as hate to be reformed. What have they to do to presse upon the throne of grace, who are despisers of it, and enemies to it.

Answ. 2. God must be sought in due time.

A. But (Secondly) this *Promise* must be looked upon not as *Absolute*, but as *Conditional*, admitting of many restrictions and limitations. Among other, of *time*. They who would seek God so as he may be found, they must seek him *timely*, whilest he may be found. So the Prophet *Isaiah* directs *the Jewes. Seek ye the Lord whilest he may be found.* Isai. 55. 6. with which agrees that of the *Psalmist*, *Psalm.* 32. 6. *For this shall every one pray unto thee, in a time when thou maiest be found:* Tempore inveniendi, *in a time of Finding*. Clearly intimating, that there may be a time wherein God, though he be sought, yet will not be found. This is that he tells the *Jews*, *Isai.* 1. 15. *When ye spread forth your hands, I will hide mine eyes from you, and when ye make many prayers, I will not hear.* Not hear them when they pray; no, nor yet hear others praying for them. So the Lord

Lord telleth his Prophet *Jeremiah*, upon that account willing him to surcease his intercession, on their behalfe. *Therefore pray not for this people, neither lift up crie, nor praier for them, neither make intercession to me, for I will not hear thee*, Jer. 7. 16. And elsewhere he tells the Prophet *Ezekiel* concerning that Land, *Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls*, Ezek. 14. 14, 20. So irrevocable is the sentence which God sometimes passeth upon obstinate and rebellious sinners, such as have despised his grace and mercie, that all means used for the procuring and gaining his favour towards them, shall be ineffectual, and to no purpose.

Replie. True, it may be said, so long as they continue in their sins, they can expect no other: but repenting and forsaking them, there is mercie to be found. So it there followeth, in that of *Isaiah* 55. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercie upon him; and to our God, for he will abundantly pardon.* And the Lord giveth all sinners to know so much by his prophet *Ezekiel*, Chap. 18. 21. & 33. 14. which Texts for substance (though not in expresse tearms) speak what the former of them was cited

Replic. Repentance at all times findes mercie.

for in our late publick *Lyturgie*, that *At what time ſoever a ſinner repenteth him of his ſin, God will put away all his iniquities out of his remembrance.*

Anſw. Repentance not promiſed to men at all times.

A. True plentie of ſuch promiſes wee meet withall, aſſuring mercie to repenting ſinners; but where is that promiſe that aſſures unto them *Repentance* when they will. *Qui promiſit pœnitenti veniam, non promiſit peccanti pœnitentiam*; He that hath promiſed pardon to the ſinner whenſoever he repenteth, hath not promiſed to give him grace to repent whenſoever he will. Saint *Paul* ſpeaking of the Repentance of men ill affected to the truthes and Miniſters of Chriſt, he puts in a *Peradventure* about it, 2 *Tim.* 2. 25. *If God* peradventure *will give them repentance.* This is *God's gift*; and being ſo, it dependeth not upon Man's will, but His Will. And elſewhere hee tells us of an *heart that cannot repent.* So our former Tranſlation (not amiſſe) renders that Text, *Rom.* 2. 5. where the Apoſtle ſpeaking of, and to ſuch as *deſpiſe the riches of Gods goodneſſe, not knowing that it ſhould lead them to repentance*, he ſaith that, *After their hardneſſe and impenitent heart, they treaſure to themſelvs wrath againſt the day of wrath, &c.* Ἀμετανόητον καρδία, *Cor reſipiſcere neſciens* (as *Beza* tranſlateth it) A heart that knoweth not how to repent

pent, knoweth not how to go about this work. And elſewhere we read of ſome upon whom this doom is paſſed, *That it is impoſſible for them to be renued again unto repentance*, Heb. 6. 6. Such is the caſe of deſperate and malicious *Apoſtates*, whom God in his juſt judgment giveth up unto impenitent hearts, that they cannot, at leaſt ſhall not repent: Thus doth God in his juſt and righteous judgment (as I ſaid) ſomtimes with-hold his grace from thoſe that have ſleighted and rejected it when it was offered: Thenceforth *hiding from their eies the things that belong unto their peace.* That he doth this, and why he doth it, you have ſeen.

Q. But how doth he do it? *A.* Here I ſhall not dare to attempt to follow God too cloſe, in tracing of thoſe paths of his, which Saint *Paul* calleth, ἀνεξιχνίαστοι ὁδοὶ, *viæ imperveſtigabiles*, Rom. 11. 33. *How unſearchable are his judgments, and his waies paſt finding out!* By the former [*Judgments.*] (as *Grotius* diſtinguiſheth them) underſtanding the *Decrees* of God, by the latter, the *waies* and *meanes* which he uſeth in the executing and bringing thoſe decrees into act. Both are to humane underſtanding inſcrutable and untraceable; fitter to bee admired and adored, then curiouſly pried into. Yet where God is pleaſed

Queſt. *Anſw.* 1. How God hideth from men the things belonging to their peace.

pleaſed to hold forth a light unto us, wee may ſafely follow him, though it bee a far off. And ſo ſhall I at the preſent in opening this great myſterie to you, ſhewing you onely what is revealed, and ſo may ſafely be aſſerted concerning it. God hideth from the eies of men the things belonging to their peace.

Anſw. 1. By with-drawing the light.

1. *By taking away the light*, withdrawing and with-holding the meanes of grace from them. This is one thing which the Lord threateneth againſt this unfruitfull *Vineyard*, the people of the *Jews*, Iſaiah 5. ver. 6. *I will alſo command the cloudes, that they rain no rain upon it.* That is, (as ſome ſafely, if not ſomewhat too curiouſly, expound it), the means of grace and ſalvation ſhould not bee continued unto that people as formerly. He would bereave them of their *Prophets*, take away their *Teachers*. Which accordingly he did; as may be collected from that *Promiſe* which the ſame *Prophet* maketh to the Church, *Iſaiah*, 30. 20. *Though the Lord give you the bread of adverſitie, and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers.* So it had been with that people. *Prophets* had been very ſcarce among them. So much we may take notice of from that of the *Pſalmiſt*,

Pſal.

Pſal. 74. 9. where the Church lying under a ſad deſolation, is brought in complaining; *We ſee not our ſignes, there is no more any Prophet, neither is there a-mong us any that knoweth how long.* They wanted their *Seers* (as the Prophets ſometimes are called). And by this meanes were the things which belonged to their peace hid from their eyes.

Means of grace with-drawn from Jeruſalem.

And by a like means came they here to be hid from *Jeruſalem*; by withdrawing thoſe means of grace from them which formerly they had injoied. Chriſt himſelf being taken away, he alſo ordered his Apoſtles after a while to withdraw from them. So much is inſinuated in that Parable of the *Mariage feaſt*, where the firſt gueſts that were invited, though ſollicited by meſſenger after meſſenger, refuſing to come, the ſervants are then ordered by the Maſter of the Feaſt to go into the *High-waies*, and *Hedges*, and *By-lanes*, and to bid new gueſts, as the *Evangeliſts* have it, *Mat.* 22. 9. *Luke.* 14. 21. 23. The meaning of the Parable ſeems to be obvious. This *Marriage* is the marriage betwixt *Chriſt* and his

Church. The first invited guests were the *Jews*; to whom God sends his servants one after another; first the *Prophets*, then *John the Baptist*, with the *Apostles* and *Disciples* of CHRIST, who perswaded them to come and receive *Jesus Christ*, and to have Communion with him: but they refusing, the *Apostles*, with their *Successors*, are afterwards sent to the *Gentiles*. Which accordingly, sometimes after our Saviours Ascension, came to passe. For however at the first, according to their Masters direction, they applied themselves onely to the Jewes, yet afterwards finding them *unworthie*, and being rejected by them, they *shook off the dust of their feet against them*, turning to the *Gentiles*. So *Paul* and *Barnabas* expresly tell them, *Act.* 13. 46. When they heard the Jewes *contradicting* them, and *blaspheming* their doctrine, *Then they waxed bold* (saith the Text) *and said, It was necessarie that the Word of God should first have peen spoken unto you; but seeing you put it from you, and judge your selves unworthie of eternal life, lo wee turn to the Gentiles, for so hath the Lord commanded us.* Thus when men

men do abuſe the light of the Goſpel, Chriſt often *removeth the Candeſtick*, (as hee threatens the Church of *Epheſus*, *Revel.* 2. 5.) taketh away that light, taketh away his *Miniſters* and *Ordinances*, and ſo leaveth them in the darke, by which meanes the things belonging to their peace are hid from their eies, and that through the want of *means*.

2. But (*Secondly*) ſometimes the means are injoyed, but *the Spirit is withheld*, not accompanying, not going along with the meanes. Even as the *Church* complaineth *Pſal.* 44. 9. that *God did not go forth with her Armies*. Her Armies went forth; but God did not go forth with them, as formerly, to direct, aſſiſt, bleſſe, and proſper them, to make them victorious. Thus God ſometimes ſends forth his *Miniſters*, but hee doth not go forth with them; hee doth not accompany his Ordinances with his Spirit. This is that which the Prophet *Iſaiah* complaineth of; hee lift up his voice like a trumpet, hee ſpared not to his dutie, *But who hath believed our report, to whom is the arme of the Lord revealed*, Iſaiah 53.

2. With-holding the Spirit.

ah, 53. 1. His Ministerie was for the most part ineffectual; few there were that were wrought upon by it, *Hee had* (as elsewhere hee bemoans it, *Isaiah* 49. 4.) *even laboured in vain, and spent his strength for nought*: Now whence was this? Why God did not concurr with him by the efficacious work of his Spirit; hee did not put forth his power, *reveal his Arme*, hence was it that his indeavours became so ineffectual to the greatest part. And thus God is pleased sometimes to enervate his Ordinances, by withdrawing his presence from them. Even as it was in *Ezekiels Vision*, hee saw the *Glorie of the God of Israel going up from the Cherub to the threshold of the house*, Ezekiel 9. *Verse* 3. The *Cherub* stood still in his place, but the *glorie* was departed, God had withdrawn his presence from it. Thus *Ordinances* may bee continued, and yet the *Spirit* withdrawn, whereby they become ineffectual. So as though the light shine forth unto men, yet wanting that *Spirit of Illumination* which should open their eies, and let that light into their hearts, they still remain in the dark. So fared it with the

the *Scribes* and *Phariſees*; though the myſterie of Salvation was as clearly held forth unto them as unto others, yet whileſt others ſaw it, it was hid from them. How ſo? Why this was God's work, to put a differencee betwixt the one and the other. So much our Saviour taketh notice of, and acknowledgeth, *Matth.* 11. 25. *I thank thee Father, Lord of heaven and earth* (or, *I confeſſe unto thee*, or, *acknowledge before thee*, ἐξομολογοῦμαι) *becauſe* (or *that*) *thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes.* The ſame *Word* was preached by the ſame perſons unto both, but it had not the ſame effect in both. To the ſimpler ſort of perſons, men and women of weak apprehenſions, altogether unlearned and ignorant, very children in underſtanding, the myſteries of eternall Salvation were clearly revealed by the Miniſterie of Chriſt and his Apoſtles; but not ſo to the *wiſe* and *prudent*, great and learned Clerks, men wiſe in their own and others opinions, as the *Scribes* and *Phariſees* were. To them were theſe things hid. Now whence was this? Why God did

did not co-operate with the *Word* as to them; hee did not work upon their mindes by his *Spirit*, by which means the Word became ineffectual unto them.

3. Blinding the eye and hardning the heart.

Again (in the Third place), God coucurreth in h ding theſe things from the eies of men, not onely in *Negative* or *Privative*, but alſo after a ſort in a *Poſitive* way. Not onely by not opening their eies and hearts, but by *blinding* and *hardning* them. So it was with this people, the people of the *Jewes*, as our Saviour alſo taketh notice of it, giving this as a reaſon why they did not believe, *John* 12. 39, 40. *Therefore they could not believe*, (ſaith hee) *becauſe Iſaias ſaid again, He hath blinded their eies, and hardned their hearts, that they ſhould not ſee with their eies, and underſtand with their hearts, and bee converted, and I ſhould heal them.* Thus dealt God with that people, juſtly puniſhing their wilful obſtinacie, by giving them up unto a reprobate ſence, to a ſpiritual blindneſſe and obduracie. In as much as they had firſt blinded themſelves, cloſing their own eies againſt the light [*Their eies they have cloſed*] (ſo

Saint *Matthew* hath it, *Matth.* 13. 15. As alſo the Apoſtle, *Act.* 28. 27.) therefore God in his juſt judgment blindeth them. They blinded themſelves firſt, they would not ſee, therefore God in his juſtice blindeth them, that they ſhould not ſee: So giving them up to ſpiritual blindneſſe; which (as that Apoſtle tells us) ſtill reſteth upon that people untill this day. *I would not, brethren, that yee ſhould bee ignorant, that blindneſſe in part is happened to Iſrael, untill the fulneſſe of the Gentiles be come in,* Rom. 11. 25. πώρωσις, *Blindneſſe,* or *Hardneſſe* (for the word ſignifieth both) is happened [*in part*], unto the greateſt part, the generalitie of that Nation; inſomuch that they do not, nay, till the time appointed be come, they ſhall not ſee the things which belong to their peace. This is the reaſon which the ſame Apoſtle giveth, why thoſe of that Nation did not ſee what was ſo clearly held forth unto them in the preaching of the Goſpel, 2 *Cor.* 3. 14. *Their mindes were blinded, there was a veil upon their hearts* (as the next *ver.* hath it). God hath given them up in his juſt judgment for their contempt of the means

means of grace to a fearful excecation and obduration, blinding their eies, and hardning their hearts. Thus the Lord is said to have done *Pharaohs*, *Exod.* 4. 21. And the like is said of *Sihon* King of *Heshbon*, that refused to let *Israel* passe by him, *Deuteronom.* 2. 30. *The Lord thy God hardned his spirit, and made his heart obstinate, that he might deliver him into thy hand.* This hee did, not onely by with-holding his grace from them, but by delivering them up unto the perversnesse of their own spirits, and to Satan, to bee acted by him unto their ruine and destruction. And after the like manner may God bee said to have hardned the hearts of this people, the people of the *Jewes*; not onely by with-holding his *Spirit* from them, but also giving them up unto their own *hearts lusts* (as the Psalmist hath it, *Psal.* 81. 11, 12. *My people would not hearken unto my voice, and Israel would none of mee, So I gave them up to their own hearts lusts*; (or, as the margin readeth it, to the *hardnesse of their hearts*) *and they walked in their own counsels*), and

to

to the power of *Satan* to bee acted by him, to bee blinded and hardned by him. Yea, even giving Commiſſion to his *Word* to have ſuch an accidental effect upon them; even as the *Sun* hath upon the *Clay*, to harden it. So much wee may learn from that Text of the Prophet *Iſaiah*, cited by our Saviour, *Iſaiah 6. ver. 9, 10.* Where the Lord giving him his Commiſſion to go unto that people, hee bids him (or rather foretelleth him what hee ſhould do) that hee ſhould make their heart fat. *Make thou the heart of this people fat, and make their ears heavie, and ſhut their eies, &c.* Now how ſhould hee do this? Why onely by preaching the Word to them. But what then, had the Word any ſuch proper operation of it ſelf? Not ſo: neither had the Prophet any ſuch intention in the preaching of it; but through their obſtinate tempers it become ſo to them, an occaſion of their further blinding and hardening. God in his juſt judgment *ſuffering* and *ordering* that his Word ſhould have ſuch a direfull effect upon

upon them, as that they should grow worse and worse by it, untill they should attain to that height of impenitencie, as should bee irrecoverable. This it is, The *Word* will have it work, one way or other; beeing (as the Apostle saith) *the savour of life, or of death*, 2 *Corinth.* 2. 16. Where it doth not open and clear the eye, it will close and blinde it: Where it doth not soften the heart, it will harden it. And in this way, and by this means doth God in his most righteous Judgment, *hide from the eyes of men the things which belong to their peace*, which they have refused to see.

Sending false teachers.

To these I might adde, his sending of *False Teachers* among them; such as those the Prophet *Jeremie* speaketh of, who cried unto the people, *Peace, Peace, where there was no peace*, Jeremiah 6. 14. So lulling them asleep in carnall securitie, that they shall not see what belongs to their peace in truth.

As

As also his *sending of strong delusions*, that men *should believe a lie, because they have not received a love of the truth* (as the Apostle hath it, 2 *Thes.* 2. 11. Sending a *Spirit of Errour*, a *lying spirit* to them, such as that was which seduced *Ahab*, to his destruction, 2 *King.* 2. 22. These and many other wayes God hath to carry on this his most just and righteous design. But herein I shall follow him no further. That which hath been spoken may be sufficient for doctrinal *Confirmation* and *Illustration*. What now remaines is *Application*. Strong delusions.

Applic. Application to the Nation in general.

Where (in the first place) let me desire you to make a stand a little, and look upon this *Nation* wherein we live as our Saviour did here upon this City *Jerusalem*; and see whether there be any just cause to do what he did, to *weep over it*, mourn over it upon any such account. Touching which let me first declare for my self that not having my *Saviours eyes*, a prophetical eye as he had: I dare not pronounce the like sentence upon this, that he doth upon that, *viz.* that the things which belong unto *Englands* peace are now hid from her eyes. No; as my prayers have been and shall be, so my hopes yet are to the contrary; that God will yet be merciful to this Nation; and I want not some grounds to bottom these hopes upon. But yet let me shew you what two just causes of fear may be apprehended, that God hath a sad controversie with it. In the declaring whereof I shall (as far as I may) parallel it with this City Jerusalem. Her sad prognosticks parallelled with Jerusalems.

of *Jerusalem*; which I shall do altogether upon a *Religious* account, not medling at all with the *Civil* of these sad prognostics I might reckon up diverse. But I shall content my self to single out some of those which are most obvious.

1 Not seeing what belonged to peace in his day.

Among which let the first and principal be, *our not seeing the thing which belonged to our peace in our day.* Where I shall not do (what happily with too much evidence of truth I might), descend to those particular times and seasons wherein mercy hath been held forth and offered unto this Nation in a more signal and remarkable manner. Surely such *Critical daies* England hath had, and some of them within our memorie, seasons and opportunities, which had they been laid hold of, and improved as they might, how happy might she have been? I shall content my self with generalities. Onely taking notice of that long *day of grace* and mercy which this Nation hath had; during which the light of the Gospel hath shone forth to it, and that in so clear and glorious a manner as (I suppose without flatterie I may speak it) it hath not done to any other nation under heaven. Now, have we in this *our day* known the things which belonged to our peace? Hath *Christ* and his *Gospell* found that intertainment among the generality which he expected, and it deserved? The *Generalitie* (I say) True it is, some there have been, and at this day are, who have sincerely imbraced both; And so there were in Jerusalem, some

some that cryed *Hosanna to the Sonne of David: Hosanna in the highest*, Matth. 21. 9, 15. But how is it with the greatest part? do not they yet love darknesse, rather then light? setting light, by the light of the Gospel, and the Ministery thereof; even *Gadarene like* preferring their swine before *Jesus Christ*. A charge, wherein I wish there were not too much truth, Such sleight and slender entertainment hath the Gospell, with the faithful messengers thereof, found among the greatest part of this Nation. A sad *prognostick*.

Specially if it be considered to what a height this disaffection is at this day improved, and risen even to the disclaiming and crying down of the *Ministery* it self. So is it with some, and not a few. They are growen disaffected, not onely to the *persons* of Ministers, but even to their *function* and *calling*, disclaiming that as *Antichristian*. Thus are the *feet* of them who *bring glad tidings of peace*, which sometimes were, and in themselves are *beautifull*, now become in the eyes of many black and deformed. A sad symptome. So it was in *Jerusalem*, of which we read, 2 *Chr.* 36. 16. *The Lord God of their fathers sent to them by his Messengers rising up betimes, and sending them, because he had compassion on his people, on his dwelling place; But they mocked the Messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord rose against his people, till there was no remedy*, (no

Disaffection to the persons and Calling of Ministers a sad prognostick.

Healing.) This made their diſeaſe incurable, and the wrath of God implacable. When ſick-men being diſtracted, ſhall flye in the faces of their Phyſitians, and there be none to bind them, what hope of Cure can there be? This was *Jeruſalems* caſe, as the Parable ſets it forth, *Matth.* 21. 33. *God* the great *Houſeholder*, having *planted a Vineyard*, (the *Jewiſh Church*) and let it forth to *Husbandmen*, (ſo the *Prieſts*) he ſends his *ſervants*, ſome after other, to *receive the fruites thereof*, (his *Prophets* former and latter, to require that people to bring forth fruits meet for repentance) but they *beat one, and killed another, and ſtoned another*, (ſo did they uſe the Prophets) Hereupon he ſendeth his *ſonne* (Chriſt himſelf) who met with the like uſage. Now what followeth hereupon? That you may hear firſt from the mouthes of the *Jews* themſelves, to whom our Saviour here propoundeth this Parable, making them judges in the cauſe, that ſo he might cõdemn them out of their own mouthes, *They ſay unto him he will miſerably deſtroy theſe wicked men, and will let out his vineyard to other husbandmen, which ſhall render him the fruites in their ſeaſon*, v. 41. which afterwards you find explained and applyed by our Saviour to themſelves, *v.* 43. *Therefore I ſay unto you the Kingdome of God ſhall be taken from you, and given to a Nation bringing forth the fruit thereof.* When the Miniſters of God come to meet with ſuch intertainment, and that for doing their office, it is a ſad preſage that the Kingdome of God

God, the Goſpel ſhall not long continue there, and that Judgment is not far from ſuch a people. Upon this account our Saviour looketh upon *Jeruſalems* condition as deſperate. *O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee; How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not. Behold your houſe is left unto you deſolate.* Matthew 23. 37, 38. Here is a firſt *Prognoſtick*, and that a ſad one.

Secondly. Let a ſecond be that which I have named and touched upon already. Gods *withdrawing the light*, by putting out the *Candles*, I mean taking away his Miniſters, who are ſaid to be *the light of the world*. Thus was it done to *Jeruſalem*. And whether this be in any degree applicable to this Nation or no, I ſhall leave it to thoſe who are privie to the preſent ſtate of it, to judge. Of late how many able and faithfull Miniſters taken away? Now when a Prince begins to call away his *Ambaſſadours*, it is ordinarily looked upon as a *Paſſing-bell* to the peace of that Nation.

2 Gods withdrawing the light, by putting out the Candles.

Repl. But howſoever (it may be ſaid) ſome be by *Providence* taken away, yet others by the like providence are ſubſtituted in their roomes.

A. True it may be in ſome places, but not ſo in all. Some *Candleſticks* there are at this day, (and I ſuppoſe not a few,) deſtitute of *Candles*;

Many places deſtitute of true Goſpel Miniſters.

dles; not well knowing where to find a supply.

Again, as for those which are thus substituted by the *providence* of God, are they also all substituted by his Ordinance? Are there not some (and not a few) *Ambassadours without their commission?* men running before they are sent; not called nor impowred to do any Ministeriall act, which yet (*Uzziah* like) they attempt to do; that not onely to preach, (which the Apostle will tell us none can do except they be *sent*, Rom. 10. 15. *speak* they may, but not *Preach*, which is an *act of office*) but also (some of them) to administer the *Seales*, the *Sacraments*. And by this means the Church in many places cometh to be deprived of an *Ordinance*, upon which all other publick Ordinances have a dependance; I mean of a true *Gospell Ministerie*, with which *Jesus Christ* hath promised his special countenance.

3 The Spirit with drawen from the means.

Thirdly. To this add (in the third place) that where means are continued, yet is not the *Spirit withdrawen?* So was it with *Jerusalem*; they injoyed Ordinances, but there was no life in them; the *Glorie of the Lord was gone up from the Cherub*. And is it not so in many parts of this Nation at this day. *Ordinances* remain, but is not the *glorie* of the Lord departed from them? where is that life, where is that power, which heretofore appeared in them? God hath yet his *Armies* of *Prophets*, many faithfull and powerfull Ministers, who may be looked upon as the *Chariots and Horsemen of Israel*, but he doth not

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go forth with these his Armies as formerly, giving such successe unto the labours of his servants as heretofore he hath done. How is it that in many places, where the word is purely and powerfully preached, there are such thin Auditories as there are (specially upon the week daies) in comparison of what they have been, some refusing to come, not willing to lend an eare to any but their own; others neglecting to come out of an irreligious prophanesse: and among those that do come, yet how few constant conscionable attendants upon this Ordinance? A plain evidence that this ordinance hath lost much of that respect, as also of that power that sometimes it hath had.

And what I say of the word, I may also apply it to the *Sacrament*, the Sacrament of the *Lords Supper*. Which though held forth in the purest and most comfortable way of Administration, according to *Christs Institution*, & the *Churches primitive practise*, yet how is it by many sleighted and neglected? So as those who heretofore were wont to come (as it now seemeth) for *fear* or *fashion*, being now left to themselves, will not come for *love*. The *feast* is prepared, and the *Guests* invited, but they find some *excuse* or other to keep them away. A thing which I wish there were not too just cause to complain of even in this place. Now surely, among other, this is also a sad token.

4. To which let me add those other which I have also made mention of. Gods *blinding the Eyes*, 4 The eyes of many blinded.

Eyes, and *hardning the hearts* of many, sending so many *false Teachers*, with *strong* and *strange delusions* amongst us, giving up many to the believing of them. All sadly remarkable in this Nation at this day; I think never more in any. And what may we conceive these to portend? Surely, sad Omens they are; giving us too just cause to fear, lest God should be about to depart, to take away his *Kingdom*, his *Gospel* from us, which meeteth not only with such sleightings, but such affronts and oppositions as it doth.

5 Judgments not profited by.

5. To which let me yet subjoyn, that which bodes as ill as any of the former; *our not profiting by Judgments*, but rather being made worse by them. This is that which the Lord complaines of against *Israel*, Isai. 1. 5. *why should ye be stricken any more, ye will revolt more and more.* Gods judgments had a contrary effect upon them to what they were intended. He corrected them for their amendment, thereby to bring them home to himself, but they took occasion thereby to go further away from him; so as his *Corrections* were *in vain* to them, (as elswhere he complains) *Jer.* 2. 30. *In vaine have I smitten your children, they received no correction.*] *viz.* so as to be bettered by it, but rather waxed worse & worse. And would to God that this did not lie as too just a charge against this sad Land and Nation wherein we live! That God hath stricken us, I suppose there are few but are in some kinde or other sensible. But what

what effect have these *Rods*, these Judgments had upon us? Are we better by them? Are we thereby reclaimed, reformed, brought home to God? Are we made the more humble, the more careful, the more watchful, the more fruitful? O that these effects were to be found amongst us, But is it not clean contrary? Are we not grown more *proud* (a sin I think never so visible in this Nation as at this day) more remiss, more loose, more barren and unfruitful then ever? And if so, what just cause have we to fear lest the Lord in his most righteous judgment do unto us, as there he threatens unto *Israel*; give us over, striving no longer with us, but leaving us to our selves, *letting us alone* (as elsewhere he threatens unto *Ephraim*, Hos. 4. 17.) to go on in our sinful provocations, until there be *no remedy*.

These are some of those grounds upon which we may build our too just fears. To which I might yet have added some other. But I forbear any further charge: Coming rather to enquire,

Q. What shall we now do for the Land of our Nativity? What to be done for this Nation.

A. 1. Do what our Saviour here doth for *Jerusalem*; *Mourn over it, weep over it,* with compassionate and affectionate tears, laying to heart the sad state and condition thereof. This doth he, knowing how it was with that City, that the things belonging to her peace were now hid from her. And this do we over *England*, fearing 1 Mourn over it.

fearing lest it should be so with it.

2. But tears alone will not help. When *Joshuah* was fallen upon his face, mourning for the discomfiture which had happened unto *Israel*, *Josh.* 7. 10. the Lord takes him up with these words, *Get thee up wherefore lyest thou upon thy face?* Intimating unto him, that it was not his humbling and afflicting himself, without somewhat else, that would heal that breach, which Israels sinne, their violating and *transgressing the Covenant of their God*, had made upon them (as it followeth in the next verse.) There must be some other course taken for the reconciling of them unto God, and making their peace with him. And what was that? Why the people must be *sanctified*, and the *Accursed thing must be taken from among them*, (as the 13. verse hath it.) And O that *England* might take the like course? It is not all our falling upon our faces before the Lord, all our daies of *publick Humiliation* (though that be a sacrifice acceptable unto God) that will serve to appease his wrath, and to procure his favour; that alone will not do it, unless also the people be *sanctified*, and the *Accursed thing* removed from among us. This then let every of us in our several places indeavour. Beginning first with our selves. Every one *searching and trying our own waies*, that we may find out the *Action* in our own hearts and lives, our own personal sinns. Which having found out, now take them away, *putting away the evill of our doings from before the eyes of our God* by se-

2 Take away the Action by feeling a National Reformation.

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rious and unfeined repentance and reformation; renewing our Covenant with our God, cleaving unto him with full purpoſe of heart. Then indeavour we the like for others; every of us in our places (as I ſaid,) *Magiſtrates* in their places, *Miniſters* in theirs, *Maſters of families* in theirs, *private Chriſtians* in theirs, contributing what we may to wards a *reall and National Reformation*; that ſo the *Accurſed thing*, even all kind of wrath, provoking abominatious, may be taken away from the midſt of us, and that we may be a people ſanctified, dedicated and conſecrated unto the Lord.

God not willing to caſt off a people in Covenant.

So doing, now know we for our Comfort, that we have to deal with a *God gracious and mercifull, ſlow to anger, and of great kindneſſe, ready to repent of what ever evill he* intendeth againſt a people; Eſpecially his *own people*; not willing to reject and caſt off a people that are in *Covenant* with him. So much he expreſſed to this people, the people of the *Jewes* before the Captivity, by making ſo many *removes* before his final departure from them, ſo the Prophet *Ezekiel* ſaw it in his Viſions; in which the *glory of the Lord* removed not leſſe then five ſeveral times before it took its leave; Firſt, from the *Cherub* to the *threſhold of the houſe* (the *Temple*) Ezek. 9. 3. 2. It removed higher ſtanding *over the door*; cap. 10. 4. 3. From the threſhold it returned and ſtood *over the Cherubins*, which were *mounted up from the Earth* as ready to take their flight, v. 18, 19. 4. From thence to the

midſt

midſt of the City, and 5ly. From thence to the *Mountain on the Eaſt ſide of the City*, the *Mount of Olives*, Cap. 11. v. 23. Now what did theſe frequent removes import? Surely a great unwillingneſſe in God to depart from that people. And ſo it is, ſo long as there is any remedy; God is not willing to forſake a people, whom once he hath taken into Covenant with himſelf. So much we may hear him paſſionately, declaring concerning *Iſrael*, Hoſ. 11. 7, 8. *My people* (ſaith he) *are bent to backſliding from me*, (So was *Iſrael*, yet mark what followes.) *How ſhall I give thee up O Ephraim? how ſhall I deliver thee O Iſrael? How ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? Myne heart is turned within me, my repentings are kindled together.*] So loath is God (as it were) to caſt off a people whom once he hath ſtruck a Covenant with, if there be any hope of returning unto him, and demeaning themſelves as becommeth his people. And who knoweth what his thoughts may yet be towards this ſinful and moſt unworthy Nation? Onely turn we unto him with all our hearts and ſoules. And then (as the Prophet *Joel* goeth on, *Joel* 2. 14.) *Who knoweth if he will return, and leave a bleſſing behind him?*

Application in particular.

And thus have I done with the firſt branch of the *Application*, as is directed to the *Nation* in general. Come we in the next place to bring it nearer home, applying it to every of our ſelves in particular.

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And this I shall do (in the first place) by way of *Terrour* to some. Is it so, that *daies of grace have their dates?* what terrour may this strike into the hearts of all *obstinate* and *obdurate sinners?* of which kind. I wish there were none before me this day;) *Despisers of Grace*; such as have had their *Day*, their day of grace and mercy, wherein God hath shewen unto them the things belonging to their peace; but they have not known them, they would not know them; they have done what the *Jewes* did, stopped their eares, closed their eies, hardned their hearts, refusing to hearken to the counsel which *Wisedome* gave them, to hearken to *Jesus Christ* speaking to them in and by his Ministers, not regarding the counsel which the word held forth to them, sleighting those offers of grace and mercie, tendred to them in the *Gospell* upon their receiving of *Christ*, but still going on in their wonted Rebellions. Now to all such be it spoken, how do you know but that the date of your day may be out? the time of grace and mercy may be past, and the dreadful doom passed upon you in heaven, which our Saviour here denounceth against *Jerusalem* upon earth, that, *Now the things belonging to your peace are hid from your eyes*; so as you shall never see what you have refused to see. Certainly so it hath been with some others. And why not so with you for ought that you, or others know? However, a just and righteous thing it is with God God that it should be so; that seeing you have closed

Use. 1. Terrour to obstinate and obdurate sinners.

closed your eyes, and would not see, that he should seal them, so as you should not see. And if so, how deplorable, how miserable is your condition? So we loook upon a poor blind man whose bodily eyes are put out, past hope of ever recovering his sight again. What is it then to have the eye of the soul blinded? So as it shall never see, never se what belongeth to its peace & hapines, but is shut up under an everlasting darkness. Miserable and deplorable is the condition of every such a soul, in as much as it is now desperate, helpless, hopeless. So is it with a person upon whom this doom is once passed. Now he may call and cry for mercy, with *Esau* seeking blessing with tears, but all in vain. Neither his own, nor yet the prayers of any other shall be available on his behalf. Though *Noah*, *Job*, and *Daniel*, the chiefest favourites of heaven, should undertake to intercede for such a one, yet shall they not be able to procure a revocation and reversement of that sentence which is past upon him. Such was *Sauls* case upon whom *Samuel* denounceth that irrevocable sentence from the Lord, 1 *Sam.* 15. 26. *Thou hast rejected the word of the Lord, and the Lord hath rejected thee.* A sentence not to be reversed. So he tels him, *v.* 29. *Also the strength of Israel will not lye, nor repent, for he is not as man that he should repent.* No, though *Saul* himself sought God, by confessing and bewailing of his sinne (as he doth, *v.* 24.) begging pardon for it, desiring *Samuel* to go along with him that he might *worship God*, (as it followeth

followeth, *v.* 25.) which accordingly he did (*v.* 31.) Yet would not all this avail. No nor yet though *Samuel* was an intercessour for him, praying, and mourning for him (as we find him, *v.* last.) So irreversible was that sentence which the Lord had passed upon *Saul*, that what ever he did, or *Samuel* could do, all could not change the purpose of God concerning him. Rejected he was for his Rebellion, and rejected he should be.

O fear and tremble you obstinate and rebellious sinners, who stand guilty of the same sin, that is charged upon him, of *rejecting the word of the Lord*, not hearkning to his voice, not yeilding obedience to his Commands, but doing what is good in your own eies, fear ye and tremble (I say) least the Lord should have passed or should passe the like sentence upon you; which if once done, I and others may do for you what *Samuel* there did for *Saul*, mourn for you, but cannot help you.

Whether Gods decrees be so absolute as not to be reversed.

Obj. But what, is Gods decree so absolute and peremptory concerning any particular person here upon earth, that what ever means shall be used by themselves, or others for them, shall not be able to reverse it? It was not so with that barren *Figtree* in the Gospel, upon which the owner had passed his doom, that it should be cut down, giving order to the dresser of his vineyard that he should execute what he had decreed, *Cut it down, why cumbreth it the ground?* Yet notwithstanding at that his servants request

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it was reprived, and spared one year longer, *Luk.* 13. 7, 8, 9.

Gods dealing not alike with all.

A. True, thus God is pleased to deal sometimes with some; to exercise great long sufferance and forbearance towards them; Yea sometimes reverting the sentence which is past upon them. Thence it is that he is said sometimes to *Repent* of what he hath done, or intended to do. So he did concerning the *Ninevites*, which *Jonah* supecting, taketh up as his excuse for his not going to the City according to Gods direction, to denounce that sentence against them, but rather fleeing to *Tarshish*, Jon. 4. 2. *Therefore* (saith he) *I fled before unto Tarshish, for I knew that thou art a gracious God, slow to anger, and of great kindnesse, and repentest thee of the evill*; the evil intended and threatned, which accordingly he did, reversing that sentence which was passed upon them. And the like he did to *Israel*, at *Moses*'s intercession, *the Lord repented of the evil which he thought to do unto his people*, Exod 32. 14. But it will not hence follow, that because God dealeth thus with some therefore he will do so to all. However that *Figtree* was spared for a year, yet the other Figtree which we read of was not spared an hour. So the Storie tels you, *Matth.* 21. 19. *Jesus* passing by the way and espying a figtree on which he found no fruit, however (as St. *Mark* notes it, *Mark* 11. 13.) *the time of Figs was not yet*, yet he presently blasteth it, passing that doom upon it, *let no fruit grow on thee hence forward*

Sometimes he is said to Repent.

But not alwaies.

ward for ever. which sentence was accordingly executed, and that forthwith. So it followeth, *And presently the figtree withered away.* Thus though God may for time spare some, and seem to repent of what he hath threaten ed concerning them, yet as he will not ever do so to any so neither will he doe so to all. He that spared, *Israel* at that time, yet afterwards *sware in his wrath that they should not enter into his rest.* And he who spared *Aaron* at *Moses* requeſt, when *he was angrie with him to have destroyed him* (as you have it, Deut. 9. 20.) would not spare *Korah,* and his Companie of whom you reade Numb. 16. Upon their Rebellion against *Moses* and *Aaron* there was a suddain and dreadful execution done upon them, *The ground clave a sunder that was under them; And the earth opened her mouth, and swallowed them up,* &c. So as *They went alive into the pit v.* 31.32.33. And so for those others who at the same time usurped the Priests Office, taking upon them to offer Incense presently, *There came out a fire from the Lord and consumed* them; v. 35: As it was also with the Sonnes of *Aaron, Nadab* and *Abihu*; they daring to offer *strange fire* before the Lord, presently *there went out* a strange *fire from the Lord and confounded them,* Lev. 10. 1. 2. Thus however God belong suffering towards some, yet not so to all. And however he doth (as it were) *repent* over some, yet not over all. *Cain, Esau* and *Saul* could finde no place for such repentance. And what knowest thou who takest

up this plea. but that this may be thy case? thy lot?

whereupon mans repentance, God will alwaies repent.

Obj. why, but hath not God ingaged himselfe to doe the like to all that shall repent and turne to him? This is that which *Ieremie* assures the *Princes and all the people of Israel.* Ier.26.13. *Amend your waies, and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evill which he hath pronounced against you.* And what he promised them, he likewise assureth unto others, all others in the like case: Cap. 18.7,8. Where the promise is indefinite, *At what instant I shal speak concerning a Nation, and concerning a Kingdome, to pluck up, and to pull down and destroy it, If that Nation against whome I have pronounced turn from their evill, I will repent of the evill which I thought to do unto them.* If they repent of the evill of *sin*, he will repent of the evil of *punishment*, And if it be thus with a *Nation*; why not with particular persons?

Repentance not in mans power.

A: To this I answere as before. True, it is so, vpon mans repentance God will also repent. But how knowst thou (as before I sayd) whether ever God will give thee that grace or space to repent? How knowest thou but that in his just judgment he either already hath, or suddainly may give thee up to that impenitent heart, that shall not, that cannot repent; Not repent truely and sincerely. Possibly in an *hypocriticall* or *Legall* way thou maist; So did *Cain*, so did *Esau*, so did *Saul*, so did *Iudas*; being sensible

of

of what they had brought upon themselves, they bewailed their condition, yet were far from true repentance. Theire *countenance* was changed, (as it is said of *Cain* Gen. 4. 5. *his countenance fell*) but not their *hearts*. And so may it be with thee. *True Repentance*, Repentance unto life and salvation is Gods gift, which he bestoweth freely upon whome he will, and when he will. And being so, he may justly deny it, which hold it from those, who have sleighted and dispised his grace, when it was offered and held forth to them. To all such this doctrine upon this account speakes abundance of terrour.

Use. 2 Take heed of receiving the grace of God in vaine; by hardning the heart against it.

Which let it serve (in the next place) as a *Needle* to draw in a *thread* after it, making way for, and now letting in a word of *Advise* and *Counsell*, and that to all that are here this day before the Lord. *Take you heede that you doe not receive the grace of god in vaine.* This is *Paules* Obtestation to his *Corinthians* 2. Cor. 6. 1. *Wee then as workers together with God, beseech you also that you receive not the grace of God in vaine.* And let it now be mine to you, all and every of you, who heare me this day. I, as a poore Minister of Christ, working together with him as his unworthy Instrument, exhort and beseech you that you receive not the grace of God in vain, this *Gospel grace*, the offer of grace & mercy held forth unto you in the Ministerie of the word; see that you do not receive it in vaine, by onely giving it the hearing, and so letting it dye and perish in the eare, not having any such affect in, and upon you,

as is intended by it, *viz.* to bring you home unto God and Jesus Christ, to receive and embrace him as your Saviour and Lord, to beleive on him, to submit unto him. This is the end of all our preaching, thus to some this *good seede* (as the doctrine of truth is called Math. 13. 24.) the seede of the word. for the begetting of faith and obedience in the hearts of those that hear us. Now see you to it, that this *seede* doe not fall, like that in the *Parable*, which fell by the *high way side*, Math. 13. 4. where the ground being hardned by the feete of the Passengers, the seede cannot enter, but lyeth above ground, and so is sowen in vaine, being spilt and lost. Take heede that the word be not so spilt upon any of you; that your hearts be not hardened against it, that you should not receive it into them. This is that which the Apostle presseth upon his *Hebrewes*, Heb. 3. 7. 8 *wherefore as the Holy-ghost saith. To day if ye will heare his voice, harden not your hearts.* And let me press the same upon you. To day if you will heare the voice of the *Sonne of man* the voice of Jesus Christ, so heare it as that you may live, doe not harden your hearts, doe not oppose, doe not resist the call of God, by shutting the word out of your hearts. This did the *Israelites* in the wildernesse. When God spake unto them by his servant *Moses*, they hardened their hearts, not regarding what was sayd to them. But what was the issue? Hereby they exceedingly provoked God against them. This was a day of *Provocation*, as the Apostle there

there calleth it. *Harden not your hearts, as in the Provocation*, &c. Ἐν τῷ παραπικρασμῷ Such was that *day of Temptation in the wilderness*, the time where in the Israelites tempted their God, by not hearkning to his voice, it was a day of *Exacerbation*, and *Exasperation*. So it was not onely *to Moses*, betwixt whome and the people there was a sharpe contention, (as we find it Exod. 17. 2.) But also unto God, who by that their not harkning to his voice was exceedingly *greived* (as it there followeth Heb. 3. 10.) yea so provoked and exasperated, that *he sware in his wrath that they should never enter into his rest. v.* 11. Now take you heede that it be not so with you, that you doe not thus provoke God by hardning your hearts, not receiving his word, not imbracing his Gospel. Which if you shall doe, know that this will be a *greater Provocation* then that of theirs was. So much you may learne from the Apostle, Heb. 12. 25. Where upon this ground he exhorteth his *Hebrewes* to give eare to the Gospel. *See* (saith he) *that ye refuse not him that speaketh*, (*viz.* Christ speaketh to you his word,) *For if they escaped not who refused him that spake on earth*, (the *Israelites* who hearkened not unto *Moses*) *much more shall not we escape, if we turn from him that speaketh from heaven*; *viz.*, from *Jesus Christ* who came from heaven, and now speakes in and by his Gospel Ministeries. And upon the same ground let me perswade you. Take you heede how any of you turne away from

Jesus Christ thus speaking unto you; turn away your eares, turn away your hearts, so as not to receive, not to imbrace the doctrine of the Gospel held forth unto you. This if you shall do, how know you but that God may justly retaliate, and requite this contempt of yours, by turning away his face from you, for ever hiding from your eyes the things which belong unto your peace?

Offers of grace to be presently accepted.

Which that he may not do, *Know you these things*: And that *Now, in this your day. Now whilest it is called to day* (as the Apostle there hath it, *Heb.* 3. 13.) imbracing the present time; Not putting off this work till the *Morrow*. It is the Wisemans Councel, *Prov.* 27. 1. *Boast not thy self of to morrow, for thou knowest not what a day may bring forth.* And St. *James* speaking to men, who lay out their businesse, what they will do such a day, and such a year, not considering what crosse providence may happen, *Go too now* (saith he) *Ye that say, to day, and to morrow, we will go into such a City, and continue there a year, and buy and sell, and get gain, whereas ye know not what shall be to morrow.* Such is the uncertainty of mans life, that no man can assure unto himself the succeeding day. And therefore now, whilest it is called to day, now harden not your hearts. Novv that God is pleased to knock at the doores of your hearts, to call upon you in, and by the Ministerie of his word, do not send him away as *Fœlix* did *Paul*, with a complement, that you will hear him again another

Nemo tam Divos habuit faventes, Crastinum ut possit sibi polliceri Senec.

ther time. What know you whether ever he will vouchsafe to speak unto you again, so much as to your eares? Probably here are some present before the Lord at this time, who shall never hear him speak unto them again after this manner; not speaking to their eares in the Ministery of his word. But if he do, how know you whether ever he will knock at the dores of your hearts by his spirit again? And therefore now hear and hearken, and set open those *everlasting dores*, the dores of your hearts, that the *King of glorie*, the Lord Jesus may *enter in*, and take a full possession of them, henceforth to rule and reign in you, and that for ever.

Obj. But what need such haste? May not old age be soon enough? Do we not read of some who came into the *vineyard* at the *eleventh hour*, the last hour of the day, and yet received their *pennie* as well as those that came in at the *sixth*, or *third*, or *first* houre? *Matthew* 20. 6.

Some called at the eleventh hour.

A. True, there were so; But who were they? Such as had not been called before. That is their excuse, when they were questioned by the Lord of the vineyard, why they *stood all the day idle, They say unto him, because no man hath hired us.* v. 7. And so it may be with those who either have wanted the means of salvation; or else have had no such workings upon their hearts at to awaken them; and convince them. Possibly God may have mercie upon them, (as he had upon that *penitent thief* upon the *Crosse*,) calling

Such as had not been called before.

them home at the laſt houre of the day, in their old age. But let not others promiſe to themſelves the like indulgence. Thoſe who were brought into the vineyard at the *eleventh hour* were none of thoſe that had been called at the firſt, third or ſixt houre, but ſuch as had not been hired before. What ever may happen to others who have not enjoyed the means of grace, or have not been acquainted with the Motions of the Spirit of God, It is not for you who have injoyed the former, and have been acquainted with the latter, and yet withſtand both, to promiſe the like unto your ſelves. No, you that have rejected the call of God again and again, in your *Childhood*, *Youth*, *Manhood*, you have no ground to hope that God ſhould come unto you, and bring you home to himſelf in your *old age*; but you may rather fear that if he do not cut you off before, he ſhould then hide from your eyes thoſe things, which formerly you have refuſed to know.

The day of grace and life, how ſaid to be of equal extent, how not.

Obj. But is there not ſtill hope ſo long as there is life? And is not the *day of life*, and the *day of grace*, of an equal latitude and extent? Doth not the Apoſtle ſay, *Now is the Accepted time, now is the day of ſalvation*? meaning the time of this life; 2 *Cor.* 6. 2. doth not the one laſt as long as the other?

A. Yes, in ſome ſenſe they may be ſaid ſo to do. And theſe two may be looked on as of an equal extent.

1. Becauſe the one is the utmoſt limit of the other;

other; The day of *grace* is bounded by the day of *life*, not extending beyond it. When the one is ended, the other is ended alſo.

2. *As to others*, they are ſo to judg of it. Not being of Gods counſel, not acquainted with his ſecret decrees; they are to hope well of others ſo long as they live: Not ſhutting the door of mercie againſt any while they are here. So long, as private Chriſtians both may and ought to pray for them, ſo the Miniſters of Chriſt are to hold forth the tenders of grace and mercie to them upon Goſpell tearmes.

3. And (3ly.) *as to themſelves*, ſo long as they live they ſtand obliged to accept of theſe offers, which ſtill refuſing to do, their ſin is therby aggravated, and heightned through that continued contempt.

4. But yet (in the 4th. place) If we ſpeak of Gods ſecret decree and purpoſe, queſtionleſſe the day of grace may determine unto a man before the day of his life. So it did there to *Jeruſalem*. She ſtill liveth and flouriſheth for a time; Her day of proſperity was yet continued but her day of grace was now at an end. *Now are theſe things hid from thine eyes.* And queſtionleſſe ſo may it be with ſome particular perſons, whom God in his juſt judgment hath given up to final impenitence, ſo delivering them up unto Satan and themſelves, as that from thenceforth they never ſhall know the things belonging to their peace. *Object.*

The doubtful supposal of a despairing sinner answered and satisfied.

Obj. But what then (may some say,) may not this be our case? And if so, then it is in vain for us to strive, to seek for what is not to be found, to knock at that door which is shut upon us as it shall not be opened.

A. In answer to this I shall deal as tenderly as I may; so as I may not discourage or dishearten any soul that intertaines but a thought of returning, and coming in unto God; that begins so much as to cast a glance heaven-ward. Wherein I shall do no other then what the Lord Jesus himself doth, of whom it was propheciedthat he should not *quench the smoaking flax*. Matth. 12. 20. Such was and is the gracious lenity and clemency of the Lord Jesus in his dealing with poor sinners, in whom there are as yet onely some weak desires after grace, some slender beginnings of conversion and faith. And so shall I deal with all such.

Gods revealed will the onely Rule to walk by.

1. Willing them (in the first place) to take notice what is their *Rule* to walk by. Not the *secret* but the *revealed will* of God. *Secret things belong unto the Lord, but those things which are revealed, to us and to our children for ever*, Deut. 29. 29. This is that which we are to look at, and take notice of. And therefore let not any upon this account disquiet and trouble their own soules with such anxious disquisitions, as neither they, nor any other for them, whether man or Angel, is able to resolve. But *apply themselves to the use of means*. This will men do as concerning their *temporall* estates. They ne-

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over ſtand prying into Gods decree, to enquire what portion in his ſecret purpoſe he hath layed out for them, but they ſet about the work of their calling, applying themſelves to the uſe of means. And ſo do you touching your *ſpirituall* and *eternall* eſtates. Stand not to enquire how God hath diſpoſed of you in his ſecret purpoſe; but go about the work of your generall calling, apply your ſelves to the uſe of ſuch means as God hath appointed to bring you home to himſelf by, ſo waiting upon his good will and pleaſure. This is that which the Lord requires you to do. And therefore in obedience to his command, do it, with that Poor impotent perſon (*Joh.* 5.) *lying at the pool*, untill the Angell ſhall come down and ſtir the waters; attending upon Ordinances, untill God by his ſpirit concurring with them ſhall pleaſe to work effectually by them, inclining your hearts to look towards himſelf; giving you a ſight and ſenſe of your own ſinfulneſſe and miſerie; making you to ſee and feel the need you have of Jeſus Chriſt, and beginning to draw your hearts towards him. Which when you find, let this be a comfortable evidence unto you that your day is not yet paſt.

Onely be not you now wanting to this grace of God, in giving intertainment to theſe motions of the ſpirit, in opening of the doore of your hearts, that ſo the Lord Jeſus, who is now knocking at them, may enter in, Which in

The motions of the Spirit to be intertained.

the

the feare of God, be ye *now* perswaded to do; Not knowing but that this may be the last knock; this the last sermon that ever we shall heare, or the last mention of the spirit that ever you shall feele. Now therefore, even now before you goe from this place, strike up the *Covenant* betwixt *Jesus Christ* and your *soules*, accepting and receiving him in all those *Gospell Relations*, not onely as a *Saviour* casting your soules upon him, so as to rest upon the allsufficiencie of his merit for the pardon of sin and eternall salvation, but also as a *Lord*, a *Husband*, a *Head*, giving your selves up unto him to be guided and governed by him, by his word and Spirit, so receiving him into your hearts, as that he may dwell in you, and rule over you, and that for ever.

Where Christ is received the day of grace is not past.

This being done, now know you for your comfort that you are through grace and mercie exempted out of this black list, out of the number of those from whose eies the things belonging to their peace are hid. God having thus revealed his Sonne *Christ* not onely to you, but *in you* (as the Apostle saith of himself Gal. 1. 16.) not onely revealed him to your eares, but to your hearts, as by his word so by his spirit, inclining your hearts to close with him, to receive him upon these Gospel tearms, now he hath made you to know the things which belong unto your peace. Which whilest he hath hid from others, he hath revealed to you.

For

For which differencing mercie (to cloſe up all in a word) bleſſe you God; giving unto him the glorie of this his free grace, which hath put ſuch a difference betwixt you and others. This doth our *Saviour* in the behalfe of his *Diſciples*, in the Text forecited. Math. 11.25. *I thanke thee O father Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.* The great miſteries of his Kingdome God had revealed them unto the poore and ſimpler ſort of people, the poore received the Goſpell, whileſt in the meane time they were hid from the *Scribes* and *Phariſes*, men worldly wiſe and learned. And this our Saviour there acknowledgeth to be his work, an art of his meere good will and pleaſure. *Even ſo father, for ſo it ſeemed good in thy ſight. v.* 26. And the like doe you for your ſelves. Seeing God hath now revealed unto you thoſe things, which he hath hid from others, many others, who upon a Naturall, or Civill account, are far your betters. being preferred before you, as in place and eſtate, ſo in underſtanding and worldly wiſedome. Give ye unto him the glorie of this mercie, acknowledging it to be an art of his free grace, a ſingular favour vouchſafed unto you. For which let your ſoules for ever bleſs him; praiſing and magnifying him, who hath thus now made you *Children of light*, whereas others, the greateſt part of the world, ſtill *ſit in darkneſſe in the ſhaddow of death*; ſome of them having their eyes

Uſe. Bleſſe God for his differencing mercy.

eies already closed up, so as they neither do, nor ever shall see the things belonging unto their peace, being already doomed and adjudged to everlasting darknesse. You are now *called into that marvellous light,* (as Saint Peter calleth the grace of the Gospell. 1 Pet. 2. 11.) φως θαυμαστον not undeservedly so stiled, in as much as therein are revealed those τα θαυμαστα the *wonderfull things of God* As the Apostles auditors of them at the day of *Penticost*, that they heard them *speake the wonderfull workes of God* τα μεγαλεια τε θεε *magnifica*, the magnificent, great and admirable things of God. Such are the ministers of the Gospell, wherein those wonderfull acts and Counsels of God touching the salvation of his Elect by Christ are revealed and held forth. A misterie which the *Angels* themselves do *earnestly desire to looke into* (as Saint Peter telleth us. 1 Pet. 1 1. 2.) Being much taken there with, when they sawe it more clearly revealed under the Gospel then it had been under the Lawe, they even *stooped, bowed down* (as it were, for so the word there used properly signifieth, παρακυψαι as desirous to prie and looke narrowly into it. Now these are the things which God hath revealed unto you, And for this do you praise and magnifie his name for ever.

Faith an assurance of Vision.

Taking this as a pledge, and assurance of what hereafter you shall see. Your eyes being thus opened to see Christ by faith here, you shall see him hereafter, when you shall have a full sight

so

of him, ſee him as he is, ſee him in his glory; Which when you ſhall do, then ſhall ye be *made like unto* him, (as St. *John* aſſureth you, 1 *Joh.* 3. 2.) like him in glorie. *When Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory.* Col. 3. 4. Which *beautifull viſion*, the Lord of his free grace and mercie in *Jeſus Chriſt* vouchſafe to everie ſoul of us; *Amen.*

FINIS.